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THE

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. 5.

MAY, 1885.

THE NEW AGE, AS AN HISTORICAL STUDY.

I.

REV MR. GOULD'S three articles in recent numbers of the MAGAZINE, on "The Church and Civilization," have been perused with interest. Several parts of them have been found very suggestive. None more so than the last, in the February number, where he comes to speak of the modern age and the New Dispensation. His opening sentences are:—

"We have come upon one of the most difficult problems with which the New-Churchman is called to deal, namely, the present advanced condition of society—at least in Christendom—in science and art, in social progress, in morals, and in religion, and its relations to the New Church, and the existence of a new dispensation of religion and Divine truth in the world. In other words, is all this advancement and progress during the last century the result of the new order of things inaugurated by the Last Judgment a century or more ago, and a plain sign that this state of the Church is penetrating the whole order of society in Christendom, and that the New Jerusalem is really descending even into the forms of thought of the consummated Church, and bringing the whole Christian world under its sway? Or is some other explanation to be sought for, more in harmony with the plain teachings of the Church and the uniform order of Divine Providence hitherto in relation to the Church?"

He then proceeds with some extracts from the writings, to the effect that those who have confirmed themselves in falsities of doctrine are apt to remain in them; and that a New Church is apt to have place first among Gentiles. After which he follows with this paragraph: —

"As we have seen, speaking of the state of the world under the Christian Dispensation, the civilization and mental and moral advancement of the race was never so great as it was during the last century, and at the very time of the Last Judgment itself; and we also learned that this was in great part the natural result and development of the new era of intellectual progress inaugurated by the revival of learning in Europe in the fourteenth and fifteenth centuries. That this progress should continue, and even be greatly accelerated under the new influences set at work by the Last Judgment, and the restoration of mental and spiritual freedom which was then again effected, as well as at the Lord's First Coming, is not surprising. But that it is a purely intellectual and external movement, and one with which theology and the state of the Church has little or nothing to do, is clearly seen by thoughtful Old-Church writers themselves."

This paragraph is followed by quotations from Buckle and Lecky.

In our view the above presentation involves some fallacies, and does not come up to a full historical or philosophical statement. There are positive features connected with this New Age which deserve even more attention than they have yet received from New-Churchmen. Indeed the whole subject is one which requires from us profounder investigation, with more comprehensive and thorough treatment; and we may be glad of any occasion that calls our attention to it. It holds a larger place in the world's history than has yet been assigned to it in any quarter; though historians, essayists, and orators never tire of setting forth its glorious achievements. Rev. Dr. Thomas Worcester was always anxious that there should be a professorship established in the faculty of the Theological School, of "The Effects of the Second Coming of the Lord." And it is not probable the subject will come to be properly handled until some one of requisite attainments and

ability arises, who can devote ample time to the study and arrangement of materials.

Perhaps hitherto in the New Church attention has been too exclusively directed to the single date, 1757; and the single event, the Last Judgment. Whereas, in the light of the teachings of the Church a number of other things have to be taken into the account. We must separate, too, the secret, supernatural forces of history, which are its real causes, from those outward phenomena, occuring on the surface, but which are constantly referred to by historians as being *the causes* of subsequent events, when they are so in only a secondary and instrumental sense.

For instance, Mr. Gould, in common with others, speaks of the revival of letters in the fourteenth and fifteenth centuries as the *cause* of the intellectual progress of the subsequent period till now. But what caused that revival? Itself was only a phenomenon, and was put in motion by forces lying back, and flowing into the human mind from the spiritual and unseen world. All that classical literature, from a study of which it started, did not, in its youthful vigor in Greece and Rome, possess causative force enough to ensure the intellectual progress of the old civilization, nor prevent its decline into the darkness and barbarism of the middle ages. And so the revival of the fourteenth and fifteenth centuries was simply one step in an onward series propelled by the inward forces, and never would have had power to ensure continued progress unless backed and sustained by the influx of Divine spiritual power. The main factors of history always stand behind the scenes. An immanent and overruling Providence was shaping the course of European events towards a definite end.

REMOTE PREPARATION.

It has been well said that "when Divine Providence purposes to bring about a special event, so thorough is the preparation made for it, that when it appears, it *seems* to have come almost as a matter of course." This holds true of the Last Judgment and of the New Age. In the light of the

Writings of the Church we are taught to regard the whole of the first Christian (or Apostolic) Dispensation as intended to prepare the way for the Second Coming of the Lord. The point is this; European history was not left wholly to shape itself. In addition to the natural and human forces at work, it was accompanied and overruled by an immanent and active Providence, guiding it into channels and leading it to results which never would have been reached by the human impulses and natural forces themselves. The natural forces were allowed to work in apparent ascendency until their tendency was disclosed, and prophecy fulfilled, in the declension and darkness reached at the close of the tenth century. This was the midnight of that Dispensation; whose gloom is vividly depicted in the pages of Divine prophecy. Left to the operation of "natural causes" alone, the night would have continued, the gloom would have deepened, and Europe would not have emerged from its darkness. As the primitive Church, with all its purity and apostolic fervor was powerless to preserve the old civilization from decline, so the Church of the middle ages, was inadequate, in itself, to stop the decline or inaugurate an improvement.

Hence we must look distinctly and wholly to *supernatural* forces, and to a Divine, Providential power, limiting the operation of natural forces, and inaugurating new classes of results by operating upon humanity from above, in order to account for the movement which commenced. The night was not immediately broken; but decline was arrested. The eleventh, twelfth, and thirteenth centuries cannot be truly said to belong to a *morning*; they were, however, the latter portion of a night which was continually looking more and more *towards* a morning. Secretly, and far above out of sight, preparation was beginning for a New and better Dispensation.

In Swedenborg's exposition of the Book of Daniel we are taught that the Protestant Reformation is therein foretold, and that that Reformation, with its distinct appeal to the Divine Word, and its elevation of it as the standard of judgment, was a very important, and approved step in this general

preparation. For the Holy Spirit works in and through the Word, and thus a new and living force became more operative. During this general period there were added by Divine Providence four great instrumentalities, ready to be used by the Spirit of the New Age, when that should appear. These were,—

1. The invention of printing, with the Bible as the first important Book sent forth from the press.
2. The invention of gun powder; destined to be an important instrument in the overthrow and removal of the old order of things.
3. The invention of the mariner's compass.
4. The doubling, in a short time, by the success of maritime discovery, of the area on the earth's surface known to the science of geography.

Interpreted in the light of subsequent events, we can see that in these lay the promise of a wonderful quickening of the velocity of the historic movement, with a vast widening out of its area of operations.

This is a period inviting close investigation, both in the Writings of the Church and in the annals of the time. It is characterized by the production of great instrumentalities, to be needed at a later time.

IMMEDIATE PREPARATION.

We come now to a still more interesting period. When we turn to the study of the Book of Revelation in the "Apocalypse Revealed" and "Apocalypse Explained," we find that the first seven chapters of that Book do not record the scenes of the Last Judgment, but the state of things *preceding* the Judgment, and the *preparation for* the Judgment. Among the most interesting and significant of these preparations is that of the instruction of the heavens themselves in relation to the coming event, and their ordination and arrangement with a view of making them *agents* in the various processes which were to inaugurate, carry forward, and finally execute this Judgment. The heavens were filled with more life and light,

and consequent animation. They were overjoyed at the prospect of the good results which would follow this overthrow of evil in the intermediate world. Using the term in a good sense, we may say there was great excitement in the heavens. They were moved with deep emotions of delight, thanksgiving, and hope; and in the fourth and fifth chapters we have their anthems of praise and glorification recorded. They felt a strong sympathy for the human race, and took the deepest interest in the state of the Christian Church in the World. And we know that in manifold interior and secret ways the Church triumphant in heaven does communicate with the Church militant on earth. In spiritual and unseen ways something does pass over from the one to the other. During this period, too, the heavens were being drawn gradually nearer both to the world of spirits and to the world of men. All this commotion of sympathetic thought and feeling in the heavens could not fail to stir a response in the hearts and minds of some faithful men left in the Church on earth. The more spiritually minded they were, the more readily and the more powerfully would they be affected by the new influx. Hence we find this to have been the case. An awakening took place, and the religious movement began just before 1757.

About the middle of n. 258, "Apocalypse Explained," occur the following words:—

"The subject now treated of in this fourth chapter is the arrangement of all things, especially in the heavens, before the Judgment; wherefore a throne was now seen in heaven, and round about it twenty-four thrones, upon which were twenty-four elders; likewise four animals near the throne, which are cherubim. That by these things is described the arrangement of all things before judgment, and for judgment, will be seen in the explication of this chapter. Let it be here noted that before any change takes place, all things are pre-arranged and prepared for the future event; for all things are foreseen by the Lord, and according to this foresight are disposed and provided for."

How long before the Judgment these preparations began in the heavens, and thence at what date in European history

this new influx began to descend, we are nowhere told. From all that is said on the subject we must infer that it was not very long before. If we suppose it to have been about one generation of our world's time, say, from thirty to forty years, it will probably be not far out of the way. This estimate will carry us back to about the years 1720 to 1730.

A study of the period from 1720 to 1760 will prove most interesting and instructive. It was the Dawn just preceding the New Day. And as dawn in the physical world has its four successive phases, each looking more fully to the light, namely, gray twilight, saffron hue, rose tint, and purple flush, —so this historic period will be found to move in a corresponding manner towards the day of the New Dispensation.

The two Providential factors of the movement must be constantly borne in mind: first, visible conditions and instrumentalities accorded from without; and, second, invisible spiritual influences communicated from within. The influences were influences operating upon mind,—upon thought and feeling; and some of the most interesting and instructive illustrations of the movement will be found in the private biography and experience of individual men. Here belong Bickersteth, the Wesleys, Whitefield, Bishop Butler, and Jonathan Edwards. The religious meetings of the Wesleys and Whitefield at Oxford, which resulted in the earlier movements of Methodism, began between 1728 and 1730; while those of Jonathan Edwards, at Northampton, which were so speedily followed by the "Great Awakening" throughout New England, also commenced in 1730. The whole being followed in a few years by the "conversion of Wales" from the preaching of Whitefield.

Inquiry in relation to the state of other countries at this time, especially of Germany, will, no doubt, disclose interesting particulars of a similar kind. The field is broad. This period, too, is the one of Swedenborg's own preparation. During this time he went through not only the general opening of his intellectual powers, but also the special fitting for his peculiar office, and then the actual entrance upon the first portions of his work, in the publication, from 1749 to 1756,

of the volumes of the "Arcana Cœlestia." This last a very important element in the Divine disposing in both worlds.

Mr. Green, in his "History of the English People," like most other historians, recognizes the New Age and its striking characteristics; and accordingly divides his work with reference to it. He entitles it "The Modern Age," fixing as his line of division the fall of Walpole in 1742; and dating its commencement so as to include the beginnings of the religious revival and the rise of William Pitt to power. His opening words under this head, in his tenth chapter, are,—

"The fall of Walpole revealed *a change in the temper of England which was to influence from that time to this its social and political history. New forces, new cravings, new aims, which had been silently gathering beneath the crust of inaction, burst suddenly into view.* The first of these embodied itself in the *religious and philanthropic* movement which bears the name of Wesley."

The italics are ours. The "change of temper" in the popular mind, and the sudden bursting forth of events from the secret working of interior causes, are note-worthy observations. This change is more largely remarked upon by Mr. Macauley, in the famous chapter of his history in which he so strikingly contrasts the England which went before this time with that which followed after.

Mr. Green immediately proceeds to enlarge upon this contrast; first drawing a picture of the sluggishness, moral declension, barbarism, and social disorder, so extensively prevailing up to this time; and then sketching the revival, with the new activity which followed so suddenly and in so marked a manner, afterwards. What is to be observed is, that the central force of the movement is *religious* and *moral.* Mr. Gould quotes Buckle and Lecky, to the effect that people at this time became indifferent to the questions of theology. But their generalizations refer rather to superficial phenomena, moving on the surface; relating to metaphysical treatment as confined to the labors of the few, and interesting mostly those few. They may be compared to bubbles, which are borne along on a great current of different matter. Mr.

Green maintains, and as we think, truly, that the great mass of English mind was and is religious at core, and that the religious element was and is the great qualifying and powerful factor. This is in accordance with New-Church truth,—that the Church is the central point in the moving forces of history, and this is the point of view from which to study its phenomena.

We see, therefore, that the generation directly preceding the Last Judgment began to receive *some portion* of the new influx descending from the new Christian heavens (as they *began* to be formed before the judgment), and began to be animated by a portion of the spirit of the New Dispensation. The full day was near. We reserve the period following the judgment for a subsequent paper.

Portland, Me. Wm. B. Hayden.

It is the fate of every idea which is new and fruitful, that it is ridden to the death by excited novices. We cannot be surprised if this fate has overtaken the idea that all existing animal forms have had their ancestry in other forms which exist no longer, and have been derived from these by ordinary generation through countless stages of descent. Although this is an idea which, whether true or not, is entirely subordinate to the larger idea of creation, it usurps in many minds the character of a substitute. This is natural enough. The theory, or at least the language, of Evolutionists, puts forward a visible order of phenomena as a complete and all-sufficient account of its origin and cause. However unsatisfactory this may be to the higher faculties of the mind, it is eminently satisfactory to the lower. It dismisses as needless, or it postpones indefinitely, all thought of the agencies which are ultimate and unseen. Just as in the physical world, some trivial object which is very near us may shut out the whole of a wide horizon, so in the intellectual world, some coarse mechanical conception may shut out all the kingdom of nature and the glory of it.— *The Duke of Argyll.*

GOOD AND TRUTH.*

In order to a clear and correct understanding of the writings, it is essential that we have some accurate knowledge of the meaning of the author's terms,—especially of frequently-recurring, leading, or essential terms. Among these none are more important than the words *bonum* and *verum*, "good" and "truth." Though primarily adjectives, by well-established classical usage they are also nouns. In accordance with such usage, and not by any mere license, they are very generally used as nouns by Swedenborg. As nouns they have a well-defined meaning; and there is an important and very decided difference between the terms *bonum* and *bonitas*, and *verum* and *veritas*. *Bonum* and *bonitas* are related exactly as our words "good," as a noun, and "goodness." But we have not two words to express the similar difference between *verum* and *veritas*. These are represented in our language by the one word, "truth," used in two different but well established senses,—truth in the abstract, as a quality (trueness), and truth in the concrete. The latter is *verum*, the former, *veritas*. Thus *bonitas* and *veritas* are "goodness" and "truth," as abstract qualities; and *bonum* and *verum* are "good" and "truth" in the concrete. This is the real distinction and relation of the terms. *Veritas* and *verum* are thus defined in Riddle and Arnold's Lexicon: "*Veritas* is truth in the abstract, as a quality; *verum*, truth in the concrete." I do not say that Swedenborg never uses *bonum* and *verum* out of their ordinary sense, as synonymous with *bonitas* and *veritas;* but this is not his custom. He generally uses them strictly, according to their well defined, classical meaning. That he applies *bonum* to higher good than even the *summum bonum* of the Latins, and *verum* to higher truth than they were in possession of, does not affect the present question.

* The substance of this paper was contained in a review, published many years ago, of a new translation of the "Divine Love and Wisdom" and the "Divine Providence."

The primary idea of *bonum*, as also of its equivalent substantive "good," in our own language, is use; and hence we have the definitions, "advantage," "benefit," etc. Swedenborg's use of *bonum*, and also of *verum*, and *verum boni*, is clearly defined in the following passage from the "Diary": —

"*What Good* (Bonum), *the Truth of Good* (Verum Boni), *and Truth* (Verum) *are*.

"Take, for example, fruit: The use for which fruit serves, is good. How the use is to be subserved, is the truth of good. Of what quality the fruit is, as to taste, fragrance, and beauty, is truth.

"The fragrance of fruits and flowers: The use of fragrance,— for example, to the brain, the lungs, and the heart,— is good. How it is to be applied, that it may subserve the use,— as, to the nostrils, the temples, or about the head, by a wreath,— is the truth of good. Of what quality the fragrance is, and the like, is truth.

"Take charity: The use of charity is good. How charity is to be exercised, is the truth of good. Of what quality the charity is, is truth."— S. D., Vol. III., p. 1.

Such has been, and to a great extent still is, the spiritual condition of men, that they have had but a very general notion of good as an entity, and very little appreciation of any higher good than that which is external. And so (for language is always on a level with the mental condition and requirements of a people, and only grows with their mental growth) we have scarcely any recognition in our language of the fact that there are different kinds of good, or that there is any plural to this entity. I say scarcely, for there are some foreshadowings of truer thought in our language,— enough to indicate its possibilities. It is in accordance with usage to speak of a higher and lower good; of spiritual and external good; and of a particular good, with the article "a," denoting number, though only the singular. Thus in Shakespeare: —

> "It is an earnest of a further good
> That I mean to thee."—*Cymb. I.* 6.

It is but a step further, a very legitimate step,— and one that will certainly be taken, as the mental growth of the race re-

quires,—from the habit of calling one good "a good" to that of designating many, or several, as "goods."* But there must precede a definite knowledge of the fact that good is a real entity; and that there is plurality and variety to this entity. It is acknowledged with respect to the lowest, most external, and therefore to sensual men the most appreciable forms of good. Those earthly possessions which serve for, and as it were embody the various uses and benefits of outward life, are called "goods." The reason why the term has, almost exclusively, so low an application in the plural, is not from any innate peculiarity and necessity of our language, but because hitherto there has been almost no need for any such higher application of the term. Men have not been in possession of the higher knowledge and thought, seeking utterance. But now, the writings of Swedenborg bring the revelation of a new and nobler system of truth than the world has hitherto possessed. It is the system of the future far more than of the present; but yet of the present, in so far as men are prepared to receive it. It leads the mind upwards to the intelligent comprehension of the facts, and laws, and principles of an inner, spiritual world, that is far more real, substantial, and enduring than this outward world, that has hitherto almost exclusively occupied the minds and thoughts of men. It leads to the realization, possession, and practical enjoyment of higher and nobler possessions,—more real and substantial goods than men have hitherto had any well-defined and particular knowledge of.† Such a system makes a demand upon our language which has never been made before. And must we cramp and curtail these great truths to the narrow dimensions of words in their strict present usage? utter only so much of the truth as the present state of our language offers a well-tried vehicle for? or make use of the expansive power of the English language, to make it compass the new

* The first definition of (the noun) *Bonum*, in Riddle's Latin Lexicon, is: "A good, bodily or spiritual; in the plural, *Bona*: The *goods* of fortune, temporal blessings, . . . prosperity, good circumstances," etc.

† That spiritual goods are spiritual possessions, *see* H. H., n. 399, where Swedenborg speaks of evil spirits who "crave and covet the delights or goods of another."

ideas which are to expand and ennoble the Anglo Saxon mind? The English language has thus *grown* to be what it is; and it is perfectly legitimate — sanctioned by all its history — to expand and extend the uses of words, as the necessities of thought require; and even to gather or construct, from other languages, words to be vehicles for new thoughts, or better vehicles for old ones. Whether such innovations stand, depends always upon their necessity, and adaptability to their use. This power of expansion and adaptation, or assimilation, is one of the most living qualities of the English language; which adapts it to the future requirements of the English speaking race, whatever mental stature they may attain. And in this it corresponds remarkably with the assimilating tendency of the race itself, which is gathering into its fold, it may almost be said, every kindred, and nation, and tongue, and making of them one people,— to the gradual and ultimate perfecting, no doubt, of the race as well as the language.

It is thought by some that in our New-Church vocabulary we should never attempt the employment of words beyond the well-defined limits of established usage. But these "well-defined limits" of established usage, in our language, are constantly extending in all directions, by the boldness of original writers who dare venture upon the use of words necessary to express their meaning. It was by the *growth* of common usage that the existing limited use of "good," as a substantive, came to be established. Why should we not have courage to follow on in the same course? Have any greater or more important truths ever pressed for full and perfect utterance, that we should timidly shrink from enriching our language, even by extending the use of existing forms of expression — to say nothing of the legitimate introduction of new words that are appropriate and necessary — as vehicles for the wealth of truth that this new revelation is adding to our stock of knowledge? If the mental constitution of men can bear the shock of the tremendous innovation which these new truths are making upon their old beliefs, we need not greatly fear any disagreeable newness of the neces-

sary words to give them utterance. There is, in fact, more newness in the thought than in the expression. The difficulty which the unaccustomed reader has, at the first, in understanding the full force and meaning of such substantive expressions as *good* and *goods*, does not lie in the words themselves, but in the fact that the mind is unused to the ideas concerning internal good as a real entity, having quality, variety, and plurality. As these ideas gradually find place in the mind, common experience proves that the terms are not found to be obscure or objectionable, but as expressive as they are indispensable.*

To show conclusively how mistaken is the idea that we cannot in English say "a good," or speak of "goods," in the plural, except when the word means property, as dry goods, household goods, and so on, but that on the contrary either of these is quite consistent with the genius of our language, and is even not wanting in the authority of respectable precedent, I quote the following from Locke "On the Human Understanding":—

"Joy is a delight of the mind, from the consideration of the present or assured approaching possession of *a good;* and we are then possessed of *any good* when we have it so in our power that we can use it when we please. . . . A father, in whom the very well-being of his children causes delight, is always, as long as his children are in such a state, in the possession of *that good.*"—Book II. Ch. xx. Sec. 7.

* It should be observed that the obscurity is as great in the Latin as in the English. Swedenborg himself was conscious of it; and distinctly says that the difficulty is in the unfamiliar ideas, rather than in the words. In A. C., n. 3677, speaking of the affinity of good for truth, and of truth for good, he says: "It is difficult to explain it to the apprehension, for the reason that the most general [knowledges] of the subject are at this day unknown; such as, what spiritual good is, and what its truth is; and that there are innumerable genera of good and its truth, and species still more innumerable; and that they are conjoined to each other, by degrees as it were of consanguinity and affinity. These most general [truths] being unknown, a description of the degrees and affinities would fall into mere clouds,—and the more, because the learned at this day are not willing to know these things; for they love only to worm in the bark, and to dispute, not about what they are, but whether they are; and so long as they are in that state, they are not willing to know anything at all about these innumerable things."

"Sorrow is uneasiness in the mind, upon the thought of *a good* lost, which might have been enjoyed longer."— Ib. Sec. 8.

"Envy is an uneasiness of the mind, caused by the consideration of *a good* we desire, obtained by one we think should not have had it before us."—Ib. Sec. 13.

"Let a man be ever so well persuaded of the advantages of virtue, that it is as necessary to a man who has any great aims in this world, or hopes in the next, as food to life; yet, till he hungers and thirsts after righteousness, till he feels an uneasiness in the want of it, his will will not be determined to any action in pursuit of this professed greater *good;* but any other uneasiness he feels in himself shall take place, and carry his will to other actions. On the other side, let a drunkard see that his health decays, his estate wastes, discredit and diseases, and the want of all things, even of his beloved drink, attends him in the course he follows; yet the returns of uneasiness to miss his companions, the habitual thirst after his cups at the usual time, drives him to the tavern, though he has in his view the loss of health and plenty, and perhaps of the joys of another life: the least of which is no inconsiderable *good*, but such as he confesses is far greater than the tickling of his palate with a glass of wine, or the idle chat of a soaking club. It is not want of viewing the greater *good;* for he sees and acknowledges it, and, in the intervals of his drinking hours, will take resolutions to pursue the greater *good;* but when the uneasiness to miss his accustomed delight returns, the greater acknowledged *good* loses its hold, and the present uneasiness determines the will to the accustomed action; which thereby gets stronger footing to prevail against the next occasion, though he at the same time makes secret promises to himself that he will do so no more; this is the last time he will act against those greater *goods*."—Book II. Ch. xxi. Sec. 35.

In every instance in these examples the substantive term "good" is obviously well chosen to express the author's meaning. In fact it is not too much to say that this use of the word, both in the singular and in the plural, is so necessary to the expression of the idea, that no other term or form of expression can be substituted which will well answer the purpose. To say "goodness" and "goodnesses" would be very

unsuitable, at the least. It is precisely so with Swedenborg's use of the exactly equivalent Latin word *bonum.*

The key to a proper comprehension of the idea expressed by *bonum* in the writings is found in the doctrine above referred to, that "good is use." Take for example the oft recurring phrase *bonum amoris*, "the good of love." It is not the *quality* of love, goodness, but the *use* of love,—the good experienced from it—the fruition of love. And this is true in all its degrees. From inmost to outermost, the *good* of love, like the good of everything else, is the blessing, the use, and hence the satisfaction, and delight *derived from* it, and enjoyed,—not merely its inherent quality; although the inherent quality of the love is in it. "What is good," says Swedenborg, "but delight? And *what is Divine Good but* ETERNAL BEATITUDE?"—D. P., n. 324. When, for example, Swedenborg speaks, as he often does, in general terms, of those who are in "celestial *good*, which is the *good* of love to the Lord," or in "spiritual *good*, which is the *good* of charity, or love to the neighbor," he means, in the interior delight, satisfaction, and blessedness experienced from the activity of these loves; and when he says, "'Olives in all thy border,' denote the *goods* of celestial love, which are from the Lord, by means of the Word, in all the Church" (A. C., n. 9277), he refers, by the plural number, to the ineffable variety of these goods included in the general; and when again he speaks of good done to others, *from* these interior goods of love, he refers to the same in their ultimate effect or use. The key of this whole subject, I repeat, is the doctrine, so distinctly announced over and over again in the writings, that "good is use;"* and the word "good" is to be taken in a similar sense as when we speak of doing good, if I have not misapprehended the author's meaning. Good in its origin, or in the will, is an *end* or *purpose* to do good. This is not less true of Divine good than of human good. We are told (D. W., in A. E., xi. 1.) that "The Lord is the *end* from which [use is effected], because from His Divine Love He perpetually *intends or wills to do uses, that is goods*, to the human

* A. C., nos. 4926, 6073; D. F., nos. 14–16, etc.

race," and (A. C., n. 6044) that "the *end* itself [of any created thing] in its first origin, is nothing else than the *Divine good* of the Divine love." And "Divine good," as we have seen from D. P., n. 324, is "eternal beatitude,"—that is, when regarded in its aspect of the Divine blessedness which attends this perpetual Divine *end*, or "intention and will;" but when regarded as to its effects, in creation and in and upon created beings and things, then it is use. It appears from the writings that it is because this perpetual end or purpose to do good is the essential and pre-eminent characteristic of the Divine love, and when it is viewed in this aspect, that the Divine love is called "Divine good." We are taught that "Divine love is Divine good . . . *because everything that love effects is good*, . . . hence it appears that *Divine love is called Divine good from its effect, which is use*" (D. W. in A. E. ix.). And that for the same reason "the *heat* from the sun which is the Lord *is called Divine good*; . . . it is so called from the effect, for the heat ['Divine good'] is"—not the inherent *quality*—"the effect of love; and it is *use*, for it vivifies the angels"(Ib.). Thus even in its inmost origin the idea of good is not the inherent quality "goodness," but an action of the will or love *from* its inherent goodness,—as distinct and real as in any of its more ultimate workings. Good in its proceeding activity and operation is the same end or purpose united with truth in the understanding, providing means, and working itself out into effect. Good in effect—which is what sensual men are chiefly cognizant of—is good done, benefit and happiness conferred, the end accomplished. But this again is means to a further good,—as each successive step in this progression has also been, in a very important sense, an effect, bearing fruit. Whether in the will, in understanding and action, or in the final result, in each degree "good is use;" for this living end or purpose, in its first activity, and at every step of its going forth, bears a blessing, or benefit,—which becomes conscious in the feeling of blessedness, satisfaction, and delight that fills the mind.* And this interior "*good* of love" is not less but more real than any

* *See* D. P., n. 108.

outward benefit it confers upon him to whom the ultimate good is done. At every step towards its ultimation, it is a substantial, lasting benefit to the soul; a good actually possessed; which will endure and bear its fruit. Such goods, in fact, make up the sum of a man's eternal possessions. But even in its ultimate form of good done, or benefit outwardly conferred, or property outwardly possessed, as a *good* it becomes conscious to him who receives or possesses it only in the form of delight; which is as various as the infinite kinds and degrees of good. Hence it is that Swedenborg says, "good is delight," and that it "is only felt" (A. R., n. 908, *et al.*). Hence also it is common to say, that a man may have great possessions — called "goods," from the goodness, or capability of use and benefit, that is inherent in them — and yet not enjoy the good of them. A man may even — as we well know from the writings, — be rich in his mental possessions, in his acquisitions of truth, and have nothing of "the *good* of truth." "The good of truth," says Swedenborg, "is the good which comes from truth" (A. C., n. 3295), and again, "The good of truth is what is produced *from good by truth*" (A. C., n. 3095), and therefore he says "All *uses from truth* are goods of truth." — A. C., n. 4984.

Hillside, Roxbury, Mass. SAMUEL M. WARREN.

HOLY SCRIPTURES.—IT is necessary for him who would profit by spiritual reading, and penetrate the sacred scriptures, above all things to cleanse the heart well, not only from every mortal sin, but also from all self-love, and to read not only that he may teach, but in the first place to learn for himself how to live well. And whenever he begins to read, he should first pray that God would enlighten him in the way of truth, and then read diligently, not carelessly, but considering and remembering the sentences, and referring even to his conscience.—*Savonarola.*

THE NEW THEOLOGY.*

The work referred to below is the newest contribution to the new theology of the day. It may be taken as the latest utterance of liberal-conservative thought in the direction of a reconstruction of the principles of belief now going on in the Protestant religious world. There have been many efforts in this direction as our readers are well aware, but we have not met with or read of one which attempts so thorough a treatment of the whole question. The headings of the main chapters of the book will demonstrate the exhaustive purpose of the writer. They are as follows: Ruling Ideas in Theology; New Wine in Old Bottles; The Being of God; Miracles as Prophecies; The Fatherhood of God; The Person of Christ; The New Agnosticism; Election not Selection; Reconciliation with God; The Rule of Faith; Intuitional Theology; Life as a State of Probation; Individualism; Eschatology; Angels; The Second Coming; The New Criticism.

The author's aim is distinctly declared in the introductory chapter in these words: —

"The new theology seems to be gathering itself up into a systematic whole in the voluminous writings of the late Horace Bushnell, the Rev. Newman Smith (*sic*), and others too numerous to mention. To gather these scattered rays into a focus, such is the task of the present writer. It is when the general desire is felt, and a breath of the *Zeit Geist* seems to fill our sails that we launch out on the daring enterprise of revising theology, bringing it into harmony with the 'ruling ideas' of our day. If it fails, as it may do, no other reputation but that of the writer is staked. It is a private venture, and if, like the merchant adventurers of the heroic age of England, we go out to explore and remain to conquer and civilize, we shall only have done what they did who sailed Westward Ho, and on their way to reach the old continent discovered a new. . . . In any case, our allegiance to truth compels us to say that the day of compromise is over, and that a spir-

* "Old and New Theology. A Constructive Critique." By Rev. J. B. Heard, A. M. pp. xvi. and 364. Edinburgh: T. & T. Clark. 1885.

itual religion must reconcile herself with scientific truth, or else close in a deadly duel, in which one or both must perish. In the last place, we are encouraged to go on, by the word of our Master, that truth must ever be militant here on earth. From henceforth the kingdom of heaven suffereth violence, and the violent take it by force."

The first inquiry which we naturally make is whether in this reconstructive attempt the doctrines of the "True Christian Religion" have been consulted, or its teachings in any degree embodied. In reply to the question we must give a somewhat doubtful answer. These doctrines have indeed been consulted in a way and their teaching very sparingly and, for the greater part, erroneously, employed. Hence any one who looks in this work for an approach to a frank acknowledgement of the New-Church claim, or an acceptance of New-Church teaching as the way out of theological difficulties, not to say, the very "new theology" itself which the world needs to-day, will be grievously disappointed. And yet upon one or two subjects, and no more, the author is inclined to give Swedenborg credit for having shed new light. But a few quotations will show more clearly than anything we can say how the claims of the New Church are regarded:—

"That a Church and not a school of philosophy should have called itself by the name of Emanuel Swedenborg, is one of the strangest vagaries of the human mind. He was a philosopher, who from a scientist passed into a seer, and so by a kind of *salto mortale* sprang at a bound from the sensible world of things we can measure and weigh, to the supersensual world of things to be known only by the touch of the inner sense. Whether Swedenborg was mad is the same question as whether Hamlet was mad, and we can only say, as in the latter case, we must have some inner knowledge of madness ourselves to give an opinion on such a subject. But the strange part of the story is, that his followers have agreed to found, not a new school of philosophy, but a new Church on assent to his teachings. The year 1759 (*sic*) is fixed on as the exact date of this New Jerusalem coming down from heaven."

Again, speaking of the "rejection of the doctrines of grace on the part of philosophic minds in general," the writer says:—

"Swedenborg went a step farther, and because he was unable to distinguish between the dead Lutheranism of his day and the Pauline doctrine from which he supposed it to be derived in direct descent, he went so far as to reject Paulinism altogether, and to assert that he was a false apostle. With a kind of Dantesque ferocity he had a vision of the great apostle, whom he supposed he saw deep down in the nethermost hell of his diseased brain. But these *ægri somnia*, these freaks of a diseased fancy, at least point to some serious error in the popular theology, which must be set right, before the age can return to the doctrines of grace," etc.

A more favorable view is taken, as we have said, of the New-Church teachings upon one or two points, as witness the following:—

"The Eschatology of the future will emancipate itself from this last shred of materialism — the resurrection of relics. No one has helped on that true conception of the resurrection body so much as Swedenborg, who, from the spiritual point of view, thought that man is not a soul in a body, but instead, that the soul or spirit is the formative principle of that body."

"That the *Anastasis* begins at death, and not at the last day, whatever that means, has not been taught by any section of the Christian Church, so far as we are aware, until Swedenborg. He was the first to throw a bridge between philosophy and theology on this subject. Till his time the two stood opposed. . . . Such was the state of thought down to the age of Swedenborg, who seems to have struck out by a kind of spiritual intuition that the soul is a formative principle, and if immortal at all must create for itself a new and spiritual body. He laid this down as the true reconciling point between faith and philosophy. We see the contrast between the old and the new in this. . . . With much that is mystical in Swedenborg as to correspondences, and of each organ being made up of a number of infinitely little organs, which was a strange anticipation of homœopathy and the germ theory of disease, there was a profound truth in his doctrine of the dependence, not of the soul on the body, but of the body on the soul. The soul, as

he held, is 'subtle and all-pervading, has an ethereal envelope, and is in the perfect shape of the human body.'"

And much more to the same effect.

Once more in reference to the relation between mind and matter, the physical and the spiritual, our author says: —

"We owe, perhaps, more to Swedenborg than many are aware for educating us to see that mind and matter are only varieties of the same primal entity, which is force, and which, whether as life or light, is only the manifestation in a creaturely form of that which is the Eternal Wisdom or Word of God."

Lastly, on the subject of the nature of angels, he is willing to accept, in a qualified form, the teaching of our Church: —

"They are [he says] beings, who, like ourselves, have passed on from some lower to a higher platform. Swedenborg may have gone too far in affirming, with a dogmatism which none but a seer could presume to, that angels and devils are only men perfect either in goodness or wickedness, and so fixed in their final state of eternal heavens or hells. But the Swedenborg conception is at least a better departure for the new theology than that of Milton, which is only Hesiod's Theogony set in Biblical phrase."

These quotations, therefore, evince precisely the amount and kind of indebtedness which, according to this author, the new theology owes to Swedenborg and the New Church. As we have seen, it is purely in the light of a new philosophy and in no sense of a true theology, given by revelation from the Lord himself, that the New-Church writings are viewed, and accordingly their deliverances upon all the great central doctrines of religion, the Trinity, the Person of Jesus Christ, Redemption, Inspiration, are either entirely rejected, or, as is generally the case, simply ignored. With regard to our methods of Scripture interpretation, the writer has the following characteristic remarks: —

"The Mystics, as we see in Swedenborg and his followers, go off into the cloudland of endless subtleties, in which the thread of the historical narrative is hopelessly broken. Down to the bed-

stead, for instance, of Og, the king of Bashan, which was in Rabbah, nothing is too insignificant on which to hang a cobweb of allegorizing criticism. This vein of allegorizing in which patristic, scholastic, and to some extent, Puritan divines, all took part, showed how much ingenuity could be wasted to no useful purpose. It is now out of date with all but the followers of Swedenborg."

Let us, however, be thankful that he has been able to see something of value in Swedenborg, and trust that he may come in time to see more. We shall now briefly present this writer's conclusions upon some of the principal doctrines of the Christian religion, only premising that they are for the greater part altogether sketchy and indistinct, and of a character, we should suppose, very ill-adapted to satisfy an intelligent inquirer. They are, it is fair to add, advanced only as suggestions and tentative speculations, for which the author alone is to be held responsible.

The chapter on the Being of God contains much that is true, although contributing very little to any practical solution of the question, and still less to any proper recognition of the impossibility of comprehending Deity in its unrevealed, unmanifested essence, and, for us as Christians, apart from the humanity of the Lord Jesus Christ. We extract the following quotations in illustration of its general character: —

"Dogmatic divines are here seriously to blame for their suicidal distrust of what they describe as the intuitional theology. The two classes who hold by an infallible Book, or those who fall back on an infallible Church, alike regard with ill-disguised suspicion the intuitional school; they forget that but for these instinctive goings forth of the soul after goodness, we should be simply incapable of any consciousness of God, who is the Supreme God (Qu. Good?). Again, they forget that without a conscience, which is a law unto itself, no amount of dogmatic teaching would impress us with a sense of One who is the fountain and source of that law within."

"In the fresco of the Last Judgment in the Sistine chapel, the Christ of the Gospels is depicted as a Jupiter Tonans, who can only be propitiated by his virgin mother. Our reformed theolo-

gians stop short of this, but the difference is only one of degree. They hold rather that the Father is conciliated by the Son, instead of the Son by the virgin mother. But the mode of thinking is the same in both cases."

"The old Deism, which was the substratum of the old theology, having lost its force, we must seek a new ground-principle, on which to rest the theology of the future, and this we find in that conception of God which describes him as the hidden centre of force, the ultimate source of a threefold manifestation, which is Light, Life, and Love, according as it rises in the scale of being from matter to mind. This, which we will call a Trinitarian view of creation as contrasted with a mere Deistic, would go far to reconcile to many minds this mystery of mysteries, the Christian doctrine of Incarnation and the Trinity."

This last extract gives us the author's conception regarding the Divine Trinity, and we now give a quotation to illustrate more fully his view of the Incarnation. To this great mystery he conceives that we possess the key in the apostolic doctrine of the *Kenosis*, that is, exinanition or humiliation, as taught in PHIL. ii. 7.

"It is said that He emptied Himself *in so far as* He could empty Himself; that is, He laid aside, as good critics have defined and limited the *Kenosis*, the outward glory, the majesty, as we should say, of Godhead, retaining only that which is inherent and intrinsic to our very conception of Godhead. We are here at once face to face with a great mystery, the very kernel of the doctrine of the Incarnation."

Our author thus holds to the false notion of the eternal Sonship, and endeavors to account for the mystery of the Incarnation by means of a magical word. As may be supposed, his views on the Atonement, or Reconciliation with God, as he prefers to term it, are no more satisfactory. He here recognizes three stages of thought answering to the three phases through which jurisprudence has passed in the history of that science. These are the vindictive, the retributive, and the reformatory.

"Our conception of crime [he observes] as a personal tort, as a *crimen*, and as a *culpa* or wrong done to self and humanity in the

person of the offender,—these are the three stages which jurisprudence and theology alike must pass through. . . . The theology of the future will teach a doctrine of the Atonement which is not theological only, whether forensic or federal, but which will set forth the moral and spiritual relations of the Father to his erring children on earth. It is all summed up in the last words of the parable of the prodigal son: 'This my son was dead, and is alive again; he was lost, and is found.' The death of Christ explains how or in what sense we were dead, as his resurrection explains in what sense we, too, are made alive."

What the particular relations are between these two, however, we are nowhere instructed, or in what way Christ's death and resurrection are made effectual to our salvation. The writer alludes more than once to "the old ransom theory of the early Church by which a redemption price was paid to Satan who was regarded as a great slave-holder," and prefers it to the modern doctrine, but appears to have no knowledge of the earlier and primitive belief, as held by Irenæus and Clemens Alexandrinus, of the Lord's overcoming and binding man's enslaver and releasing man from his power.

On the question of life as a state of probation, which has recently been the subject of so much discussion, our author holds very decided opinions, and such as he acknowledges are "quite revolutionary of our old modes of thinking." "The education," he says, "instead of the probation of the human family, is the key-note of the theology of the future. It is obvious that with the Fatherhood of God for our point of departure, no other conception than this of the Divine work of dealing with the race is possible." In his final summing up of the argument, he adds:—

"If God has a purpose with regard to all, an eternal purpose, reaching far beyond the bounds of time and space, then that purpose can only come to pass in some stage of being beyond the present. Much of our modern thinking . . . is only the outcome of this longing for life in forms beyond the present. We see that it is shallow to shut up the whole of our existence to a one-act drama, with the curtain rising on our birth, and falling on our death. We come to the conclusion, that, as there are ages beyond

the present, so there are dispensations in which God can deal with those spirits which pass out of time, either morally unborn, or still-born. It is a great mystery, and we are content to wait; but we are not to be shut out of the devout contemplation of it by such a phrase as that life is a 'state of probation,' or such a text misunderstood as, that 'where the tree falls, there it must lie.'"

On the eternity of punishment hereafter, he has some excellent observations: —

"The doctrine of last things does not admit of solution, since it lies beyond our present horizon, and we have no *data* with which to determine the problem. All we can say is, that the Judge of all the earth must do right; we are sure of this, and of nothing beyond this. Here we might leave the question but for the unwise attempt of the old school of divines to push men on into belief by a peremptory stand-and-deliver challenge. 'Believe and live,' we are told, to which, of course, the opposite is, 'Disbelieve and be damned.' This is so simple that it has, naturally enough, claimed to be 'the Gospel,' and not to preach this 'now or never' doctrine, was not to know and hold Gospel truth." "The one article of faith in the old theology which we must retain in the new, is, that sin being a definite evil must have a definite retribution, punishment must be proportional to offence; and hence, that unless we play with the term infinity in a sophistical sense, or speak of sin against an infinite Being as contracting a quality of infinity from the Being sinned against, we must look on all sin as finite, and carrying with it the principle of self-extinction. Sin being in its essence selfhood, carries in its own bosom a fire and a worm which must eat into its very vitals."

In another place he remarks on this subject: —

"None of the three usual hypotheses, Particularism, Universalism, and the old doctrine of a never-ending place of punishment, exactly commend themselves to us as the Eschatology of the future. What, then, it will be asked, is the position which we take up? Is not the logical distribution complete between these three hypotheses? and is there room for a fourth distinct from any of these three? Our answer is that there is. The fourth position which realizes all that is true in the other three hypotheses, and rejects their error, is this, that life is a discipline, but that the term of dis-

cipline does not necessarily end with our present life in the flesh. If there be a spirit world at all, may it not be a place not of a lesser but of a higher discipline than the present? What is to forbid the education of all spirits when brought into the light of the Father of spirits?"

This shows plainly a considerable advance upon the old doctrine, though but an imperfect understanding of the laws of spiritual life as laid down in the New-Church writings, and which it seems wonderful that he should have so strangely overlooked. But we fear we are exhausting the patience of our readers, notwithstanding there is great temptation to quote further. We shall content ourselves, however, with one other extract which seems to us to hit the mark precisely, with reference to a very prominent tendency and state of thought in the Christian world to day. We mean the form of unbelief which passes under the name of Agnosticism:—

"This change of front [says our author] from the bolder negations of Atheism to the well-bred air of philosophic nescience which the Agnostic assumes, is regarded by some with complacency, almost with satisfaction. Men are not prepared to deny roundly where they cannot prove dogmatically. There is a disposition to suspend our judgment, and to place one's self, as the true skeptic professes to do, on the tongue of the balance, and to wait till the scales begin to incline of themselves. All this is a plausible excuse as far as it goes. The intolerant temper of the Orthodox party in past times, certainly tended to draw out a counter spirit of fierce negation. Men hunted down like wolves, turned like wolves on their tormentors. The dogmatism of belief was met by the dogmatism of unbelief. The Agnostic, on the other hand, may be regarded as the outcome of an age like ours. He is of the times we live in. In the same way as the earth is cooling down in view of some new glacial epoch, so the theological fires of the past have burned down, and left us cool and unconcerned about all spiritual problems, not excepting even the question of the existence of a personal God, and of our own survival after the second sleep of death."

"The evil here lies deeper, and is more insidious, precisely because it is not so blatant. It does not shock ears polite, as

open Atheism is supposed to do; but its roots go down into the very subsoil of our nature, and there dry up our springs of action precisely at the point where the religious instincts may be said to take their rise. The Atheist may say, 'I know of no God;' he may protest like Pharaoh, 'Who is Jehovah, that I should serve him?' But the Agnostic goes further; he adds that God is not only unknown, but unknowable. The former denies the bare fact, but the latter strikes at the very foundations on which that fact is supposed to rest. For this reason we are led to regard Agnosticism, rather than Atheism, as the last enemy which the Christian Church will have to overcome."

We here conclude our survey of this interesting work. While we cannot regard it, as some may be inclined to do, as 'a sign of the times,' or an indication of the trend of general theological thought in our day, since we think the speculations of no one writer can be so considered, we yet do believe that it expresses the state of mind, in a general way, of a small number among the leaders of thought in the Christian Church, who are not only dissatisfied with, and are gradually casting off the shackles of the old theology, but are looking for something better which shall really reconcile revelation with science, and with the higher social and philosophical conclusions of the day. How many, or whether any, of these will eventually receive the truth, either here or hereafter, it is of course impossible to say. We know that they may and will receive it, if they desire to do so. But that they are prepared in any degree, however small, to accept the teachings of the Church, and make them known to others, is, as we have already observed, matter for congratulation; and although there is, doubtless, danger in such instances of the mixture of what is Divine and from above with what is merely human and of the earth earthy, yet we know that this is the only way in the case of us all in which we can be brought out of darkness into the light, and that the Lord is ever present by his spirit and providence, and watchful that the truth shall not suffer hurt, and above all that men themselves shall be continually preserved in freedom to reject error and embrace the truth, just so fast and so

far as their spiritual states and the character of their lives will permit. We therefore hail such efforts as this not more on the writer's own account, than on that of others who may read the book, and be induced by what they read to seek further, and, it may be, find the truth itself, as the Lord in his unspeakable mercy has now been pleased to reveal it to the world.

Montreal, Can. EDWIN GOULD.

A SONG FOR THE PILGRIMAGES.

OUT of the depths I call upon Thee, O Jehovah!
Lord, hearken to my voice;
Let thine ears be attentive
To the voice of my supplications.
If Thou, Jehovah, shouldest mark iniquities,
O Lord, who shall stand?
But with thee there is forgiveness,
That thou mayest be feared.

I wait for Jehovah, my soul waiteth,
And in his word I hope.
My soul is on the watch for the Lord,
More than those that watch for the morning—
That watch for the morning.

Hope thou, O Israel! in Jehovah;
For with Jehovah there is loving-kindness,
And with him there is plenteous redemption;
And it is he that redeemeth Israel
Out of all his iniquities.—[Psalm cxxx.

—*Selected.*

THE CEREALS.

From the fruit-trees, perennial and usually many-branched, is derived an important part of human food,—the part that is most stimulating, pleasant, and refreshing; but the part that is most substantial and satisfying is derived from the lowly cereals. These are of humble growth, mostly of a single stalk. They produce their fruit quickly, and immediately perish; and therefore must be continually re-sowed, that there may be a succession of harvests. Their fruit is at first milky, but quickly dries and hardens, and must be both ground into meal and cooked by fire to prepare it for food.

We have seen that the fruits of trees correspond to various kinds of useful and interesting intelligence communicated from one to another; that the fruit of the olive represents intelligence concerning the goodness of the Lord; of the vine, intelligence in the wisdom of Christian charity; of the fig, in kindly beneficence; and of other fruit-trees, intelligence in various social virtues and relations. Communication of such intelligence in social life is stimulating, pleasant, and refreshing; but this does not constitute the main satisfaction of life. The chief satisfaction of every day comes from doing faithfully the work of the day,—the daily duties into which every one puts his chief strength, and his best thought for the good of others. And these are the cereals; quickly sown and ripened, and constantly sown again; dry and monotonous; and yet full of love of work, and of satisfaction in its goodness. The kindliness of social communications is represented by the sweetness of fruits. But the kindness of good work is hardened into a sense of satisfaction in its goodness, which is expressed by the starch of the grains; to which is added an abundance of the gluten, or muscle-making substance, which is manifestly the embodiment of the love of useful work. The sense of satisfaction in the goodness of one's work, may easily become a pride in superior merit, and express itself in "starched" manners and apparel.

If we see useful works done, and are acquainted with the love and thought from which they are done, we may be strengthened and delighted by them without any further process of preparation; as the disciples, following the Lord, listening to His words, and seeing His works, plucked the ripening ears of wheat as they walked, "and did eat, rubbing them in their hands." Or even while we see them we may be fired with a desire to do such works ourselves; which is like roasting the green ears, and eating them, as is frequently done in Palestine and in the Bible story.

But as soon as the grain is dry, to prepare it for food we grind it between mill-stones, knead the flour with water, and bake it before the fire. And by a corresponding process we get nourishing food from good works done no matter how long ago. In our effort to bring out their real interior quality, we first inquire for the circumstances in which they were done, which we place like the lower mill-stone, and then with another inflexible stone of what it is natural to do under those circumstances, we examine the works, and compel them to yield their treasures of thought and feeling. Such treasures, to be food for us, must be mingled with the truth of what is adapted to us and to our uses, which is spiritual water, made as it were into cakes or loaves sufficient for our need, and by the delight of love, compacted as in a new fruit of the wisdom of usefulness. Then we can receive it into our own thought, intention, and life, and make it a part of our souls.

We may also be nourished, not by others' harvests, but by our own. For, in doing our duties, there is an increase of wisdom and love of use, which themselves are food to the spirit. By such food are the interiors of angels' minds nourished; and when they come out into more external states, after their labor, their tables are spread with the bread, the wine, and the fruits, which correspond to the love and wisdom received interiorly.

The duties of every day life are not all done from affection or principles of the same kind. Many persons — a great many at the present day — work because they are compelled to work for the support of themselves and their families;

many also work from love for an industrious, useful life; some, because they see benefits which they sincerely desire the community to enjoy; and some because their Lord worked and still works; and in a useful life, according to His instructions, they can be with Him. And, as it is the spiritual principle within the work which corresponds with the harvest, not the particular trade or other outward form of employment, according to the kinds of these principles are the general kinds of grains.

The most nutritious and wholesome of all the grains is Wheat. It has been used from the earliest times and in all countries. In thoroughly tilled, rich soil, it yields abundantly; but in rough, stony, weedy land it produces almost nothing. Its seeds possess great vitality, and will germinate after many years, or after exposure to cold and wet that kill the other grains. So valuable is it as food for man, that it is rarely given to animals or distilled for drink. It is used generally in the form of bread; which is so much the most important article of food, that, in the Bible as well as in common speech, it stands for food of every kind.

The noblest of the grains must represent the principles of the noblest work,— that is, work done from the Lord. The Lord's example in serving is our seed; the plan for doing like it is our plant; the Lord's love for the use, and His wise thought perceived in us, are the sap which deposits all its goodness in the fruit.

Of such goodness and such wisdom of use, are made the bread which is the best of all nourishment for human souls. In the tabernacle of the congregation, upon the golden table before the face of the Lord, were set always cakes of bread made of fine wheaten flour; because the Lord always gives to those who seek His face, the support of His pure love of serving.

Therefore, when the Lord came into the world, and lived from that love Infinitely and Divinely in His own Humanity, bringing it forth clearly, that men might know it and receive it from Him, He said, "I am the living Bread that came down from heaven. If any one eat of this bread, he shall

live forever." The same is meant also by the Bread of the Holy Supper,—namely, the Lord's own love of doing good.

If we would have harvests of heavenly wheat, our hearts must be deeply, thoroughly tilled. No weeds of selfish thinking must be left, no stony objections, no obstinate indifference. We must be thoroughly yielding and willing, full of desire to do the Lord's will and nothing else. Such soil will do good works from the Lord plentifully. Their seeds will live in it, patiently awaiting their opportunity, through discouragements that would destroy less noble principles, and will bear fruit that may go on increasing forever in heaven.

Spelt is a species of wheat which will grow upon rougher land. It is distinguished from wheat chiefly by its closely investing wraps of chaff. In an ear of spelt each kernel is wrapped in two overlapping paleæ, and each cluster or spikelet of two to five kernels is held so firmly by a pair of stiff glumes that considerable force is required to liberate the grain. The stalk, or rachis, is so brittle that these spikelets easily break off, to the great inconvenience of the farmer. The correspondence of spelt would seem to be with works done for the Lord's sake, yet not so much in the freedom of His Spirit as in literal adherence to His teachings, which are loved for their own sake, and not merely to introduce good life. "The wheat and the spelt were not smitten" by the hail in Egypt; "for they were not grown up;" but "the flax and the barley were smitten." The wheat and the spelt Swedenborg here interprets as meaning the good of interior life and its truth, which are undeveloped in those here meant by the Egyptians; but the things of external religious life are practised by them, and can be destroyed.

Botanically akin to wheat, and next to it among the grains for nutriment, is Rye. Like wheat, it is used to make bread, but it is also distilled for intoxicating drink. Its heads are thinner than those of wheat, having only two rows and two flowers in the place of four; the individual grains, too, though of equal length with those of wheat, are less round and full. It excels the wheat only in the length of its straw. It will

grow profitably, also, where wheat will not, on sandy soil, with little care.

That the grain is so similar to wheat, means that the works to which it corresponds are similar. They grow, however, from a mind less tender, less humble, and less full of desire for good. They are more elaborate in their theory, but less full in their accomplishment. They seem to be works that are done rather from love for the truth than for the goodness of the Lord; and to have more of the conceit of wisdom than the works represented by wheat; for these, more full of love, are also more humble and undemonstrative.

Another grain, a little further removed from wheat, botanically, and still less nutritious than rye, is Barley. It is easily produced in every climate that is habitable by man, and in some countries is extensively used for bread for the poor. It is malted for beer; and is given for provender to horses and cattle.

The good which it represents, Swedenborg says, is exterior natural good, as that represented by wheat is interior natural. It is good that is pleasant to the natural social and animal affections. To be hospitable, and to make others comfortable and happy, in imitation of the Lord's works, but of ourselves, and without the interior humility which perceives the Lord's influence in the works, is, to produce harvests of barley. It is the good that is most generally taught and practised in the Christian world; for our Lord has not yet been fully known. The most precious good that He would give, has not yet been widely received; but with five barley loaves have the whole Christian multitude been filled.

That rye and barley are so freely used in the preparation of intoxicating drink, may be because principles of the kinds represented by them are stored in the mind, not for use, but to intoxicate him who possesses them. The whiskey made from rye seems to answer well to an intoxicating pride of wisdom; and the malt liquors made from barley, to the mild intoxication of pride in good nature.

A very different grain from these, one that is not mentioned in the Word, is Oats. It is a grain that grows quickly in cold

climates, is raised more easily than either wheat or rye, and is the favorite food of horses, for whose benefit it is generally cultivated. It is also eaten by invalids, and by some others, especially the Scotch, in whose country it attains the greatest perfection. Now horses represent, as has been shown, a love of understanding; and the Scotch are eminently an intellectual, reasoning people. And when one loves to reason, and see and explain why a thing should be done, all the reasons for doing it, and doing it just so, invest every thing he does, as the ample upper palea invests the oat. Such rational uses he will do, and do them conscientiously and abundantly, in states too cold and poor for gentler works of goodness.

The grains most common among us are not necessarily the food of all the world. The millions of people dwelling in India, China, and other parts of Asia, use little of the food that is important to us, but subsist chiefly upon rice. We, too, use rice as a light, easily digestible food, mostly for children and invalids. Unlike wheat, which contains much of both starch and gluten, rice is composed mostly of starch, which alone is unsuitable for bread. It is therefore seldom ground, but is boiled whole, needing only to have its thick, innutritious hull removed.

The immense multitudes of people who live chiefly upon rice, are all child-like. Industrious they are; but their industry is the simple industry of children. They do faithfully what they are told to do, copy minutely the patterns that are given them; they enjoy doing over and over again what they have been taught; but have no strength to originate or to overcome new difficulties. Their satisfaction is the satisfaction of faithful obedience to those whom they love and respect; and to the uses of obedience their rice corresponds. As the rice does not need to be ground, but easily softens by boiling, so neither does the affection of their works need laborious examination; it is simple, homogeneous love of obedient serving. To get at the affection, however, we must separate from it the letter of the commands obeyed,

which may be held tenaciously, but unintelligently, and which has no share of the kindly affection in it.

The fire by which food is prepared for use, we have seen to be our own zealous love for duty or usefulness. Water is the truth of right and wrong. To heat the water, is to combine our zeal with the truth which shows our duty. And to boil the rice, is to reflect upon the uses of obedience given us to do, with the desire to do our duty rightly, till the innocent delight of them is open to us, and we can easily receive and appropriate it.

There remains to be studied Indian Corn, or Maize; the cheapest and most abundantly produced of the grains; which furnishes food for cattle as well as for man; which flourishes upon the coarsest and grossest of manures; producing large, sweet stalks, and flowers with their parts not conjoined as in the other grains in their own little chambers, but separated, the stamens together in a showy tassel, and the pistils in a silky tuft projecting from the ear.

This least noble but most abundant of the useful grains, suggests at once the most common and ignoble of the good motives for work,—a desire to earn an honest living and the good things of the world.

Certainly works from this motive are done more for the animal than the spiritual part of man; they are stimulated by the coarsest examples and experiences of others; their plans may be large, showy, and pleasant to the natural mind; and there is in them no regard for the sweet satisfaction of the conjunction of every truth with its own goodness, but, instead, a love of general approbation and admiration. There are varieties in such works, corresponding to the varieties of the grain. Some are done reluctantly and scantily by persons who love their own ease, and work from necessity, to obtain the means of living and of indulgence. Some are done abundantly and well by persons who are eager to "get on" prosperously in the world. And some—the sweetest and softest of them all—are done from a desire to provide comfortably for one's family; and these, if done faithfully and honestly, have in them good human, though natural, affection.

Thus the Lord provides satisfaction for human souls in their daily work even from the lowest of harmless motives. But He offers to all the noblest of satisfactions. He brought down from heaven the purest delight in serving, from the Infinite Divine Love; and this He urges upon us all.

"Oh, that my people had hearkened unto me, and Israel had walked in my ways! . . . He should have fed them . . . with the finest of the wheat; and with honey out of the rock should I have satisfied thee."

Newtonville, Mass. JOHN WORCESTER.

THE RITE OF CONFIRMATION: ITS MEANING AND ITS USE.

MR. EDITOR: — I would like to make a brief reply to the article on "The Rite of Confirmation" in the April MAGAZINE, not so much in refutation of any positions taken by the writer, as in the hope of supplying some considerations which I think must have escaped his attention. I must first say, however, that his objection to the word "confession," as used in the Confirmation rubric in the "Book of Worship," is based on his entire misunderstanding of the meaning of the word when used in this connection. The writer will remember that when the Lord speaks of the duty of his followers to confess him before men, as in the passage, MATT. x. 32: "Whosoever shall confess me before men, him will I confess before my Father who is in heaven"; and also when we read in REV. iii. 5: "I will confess his name before my Father," the word "confess" has nothing to do with the acknowledgment of sin, but is used in an entirely different meaning, namely, that of our owning or acknowledgment of an object of faith or of love. The Latin, *confiteor*, from which comes our word confess, means as truly to give thanks, to proclaim abroad, to make public acknowledgment of mercies received, as it does to inwardly acknowledge one's evils. Thus Schmidius' version of PSALM xviii. 49, is, "*Confitebor tibi in*

gentibus"; "I will confess to thee," or, "I will give thanks to thee among the Gentiles."

The two meanings of the word *confess*, above indicated, are distinctly recognized by Webster. When, therefore, the Confirmation rubric says of one approaching the Holy Supper, "It is fitting he should openly declare his desire and intention in order that he may make just confession to the Lord," etc., no allusion whatever is intended to that "confession of sins" which is described in H. D., n. 160. It is difficult to imagine that any one should have seriously supposed that the rite of confirmation was intended by the compilers of the "Book of Worship" to be an act of public confession of one's sins, especially as the duty of "confessing the Lord before men" in a formal public acknowledgment is, as the writer elsewhere admits, an eminently proper and fitting act on joining any body of religious believers. For he says "That a suitable and open declaration of faith may properly be required of all persons joining a society, I do not at all question."

But to come to the question immediately before us, we would ask whether the duty of "confessing the Lord before men" is not obligatory on Christians, and whether this is not a part of the use of baptism itself. How else can the first use of baptism be attained, which is the "introduction into the Christian Church," and which serves as a "sign" by which believers are distinguished according to their religion, not only in this, but in the spiritual world? How are religions distinguished either here or there if they are not publicly professed or confessed? And how can the second use of baptism be attained — which is the "acknowledgment" of the Lord — without any "confession" of him? There may, indeed, be an inward confession or acknowledgment of Him, but the outward public act, "before men," is also enjoined by the Lord, and is an implied part of a real "acknowledgment," if the Church is to exist as an outward body of professed believers.

If, then, this be admitted, that a public acknowledgment of the Lord be an essential part of the use of baptism, it is important to know when this use is really effected. It is easy

to say that its use is simultaneous with the act of baptism itself. That may, indeed, be in the case of those who are baptized as adults on a full and intelligent reception of the Church's doctrine. But how can it be simultaneous with an infant's baptism, inasmuch as we read (T. C. R.) that infants when they are baptized "are partakers of no reason at all, and are not *as yet* more fit for receiving anything of faith, than young shoots in any tree?" But because they are not "as yet," it does not follow that they will not be able in after years to make their free and rational acknowledgment of that "faith in the Lord" in which, by virtue of their baptism in infancy, they have been mercifully preserved by the ministries of guardian angels. *See* T. C. R., n. 677.

To say now that the subsequent realization of this important use of baptism — the intelligent confession of the Lord before men through a deferred part of the rite — namely, that part which consists in the free adoption and ratification by the baptized person himself of that which had been done in his infancy by others, in his behalf,— to say that this is in some way to either detract from the sacrament of baptism that which belongs to it and is involved in it, or else to supplant the sacrament by another of man's inventing, would be equivalent to saying that the life of regeneration itself, which is the third and highest use of baptism, is something superadded, because it certainly is not and cannot be regarded as effected in the act of infant baptism itself, but is a deferred use. In a word, is not that confession of the Lord before men which is required of Christians and which is one of the uses of baptism, as one of those distinguishing acts or signs on which the order of the universe depends — is not this to be regarded as a thing not of immediate or instantaneous but in the case of those baptized in infancy and also of others mentioned as "converts" in T. C. R., n. 677, as an act capable only of progressive steps of realization — both as to its inward and outward uses? and is not the rite of confirmation a fitting and wholesome manner of performing or fulfilling that portion of the use of baptism which in the very nature of the case cannot be fulfilled in the act itself, namely, the candidate's "acknowledgment of the

Lord"? In this case it is perfectly proper to call Confirmation the completion of the act of baptism so far as this sacrament involves or requires — to the full realization of its use — any voluntary and intelligent confession of the Christian faith before men. The infant *cannot make this confession.* The doctrine of the New Church contemplates the child's sponsors as professing the faith for him (*see* T. C. R., n. 685), and yet this substituted confession cannot be the whole confession intended because the "second use" involves distinctly the "acknowledgment of the Lord" and the third use involves the "being regenerated by Him." Therefore these three uses, although they "cohere as one," yet are of progressive fulfilment or realization, and Confirmation is a suitable rite and name by which to signify the realization of one of these uses in a way to make the Divine sacrament itself more efficacious of the good or the end for which it is designed. The propriety and deep spiritual significance of the laying on of hands, as an act of blessing, at this interesting beginning of the young Christian's life as a communicant of the Church, as at all solemn inaugurations, need not be dwelt upon as it is so fully shown in the writings of the Church.

That this rite, however, has for its special significance the conveying of the Holy Spirit makes it also only the more fitting accompaniment of the act in which the one baptized makes his free and intelligent avowal before the Church of his faith and his acknowledgment of the Lord. The baptism of the Holy Spirit is as much a part of the sacrament of baptism as the baptism with water, for it means that which is included in the second and third uses of baptism, namely, acknowledgment of the Lord and regeneration. But as these uses cannot be realized instantaneously in the act of infant baptism so there is no impropriety in indicating their deferred realization or reception in the subsequent act of benediction by the laying on of hands.

Urbana, Ohio. FRANK SEWALL.

SWEDENBORG STUDIES.

THE INTERPRETATION OF LUKE XVII. 24.

THIS verse reads, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day."

MATT xxiv. 27 has, "For as the lightning cometh out of the east and shineth unto the west; so shall also the coming of the Son of Man be."

In proceeding to consider the spiritual meaning of these passages, let us look at what is said of the lightning. It will be found mentioned in the Word when revelation from the Lord through heaven is the subject. At Sinai it is spoken of as being seen before Moses ascended into the mount (Ex. xix. 16), and in the Revelation we learn that lightnings proceeded out of the throne (iv. 5). The brightness of the lightning was the light of heaven, which is from the Lord as the sun of heaven. So it was seen by Ezekiel to go forth out of the fire which surrounded the living creatures (i. 13). We can see why it should be spoken of in prophecies of judgment because general judgments were effected by letting the power of Divine Truth operate upon disorder in the spiritual world, and we can see why lightning should be spoken of in two aspects, because the inflowing truth would be received with welcome by the good and with dread by the evil. So we read of lightnings at Sinai and those seen by Ezekiel on the one hand, and on the other is the lightning destroying what is evil as it is said in the Psalms, "Cast forth lightning and scatter them" (cxliv. 6); and, in 2 SAM. xxii. 15, "He sent out arrows and scattered them; lightnings, and discomforted them."

But it is easy to see that the bright heavenly light, corresponding to the Divine Truth, is what is meant.

In the passages in question the coming of the Son of Man is likened to lightning because the Last Judgment was the subject, and it was to be wrought by the Lord as the Word,

that is, by the Divine Truth which should then be revealed from Him. At the same time that the Divine Truth was brought to the understandings of those in the world of spirits, lightnings would be seen before their eyes,—soft gleamings perhaps to those who were sincere and were awaiting deliverance, such as are mentioned in C. L., n. 316 as expressing approval of right reasoning; but fierce flashings to those who had been wicked, such as were seen when the seventh angel poured out his vial and Babylon fell (REV. xvi. 18).

Turning to what Swedenborg says, we find him saying that the "lightnings are the splendors which burst upon man's internal sight, illumine those who are in truth from good and confound those who are in falsity from evil" (A. C., n. 8813), and this is said in connection with explanations of fifteen passages treating of lightning. At the end of the paragraph he says, "Hence it is evident also that Divine Truth is meant by lightning in MATT. xxviii. 3 [where the angel at the tomb is described] and LUKE xvii. 24."

With this general passage others may be briefly mentioned as repeating in various connections the same thought. Thus A. C., n. 9807 and A. E., n. 63 speak of MATT. xxiv. 27 as denoting the "revelation of Divine Truth." On page 8 of the "Proof Passages" (*Dicta Probantia*) the verse is cited as having been fulfilled at the Judgment, and so it is referred to in Inv. n. 33. And again A. C., n. 2813 says that in these and other passages "Son of Man" means the Lord as to the Divine Truth.

One mention, however, which may seem a little at variance with all these, remains to be considered. When briefly explaining the chapters which contain these passages in the early part of the *Arcana*, Swedenborg says,—

"'For as the lightning goeth out of the east and is seen even unto the west, so also shall the coming of the Son of Man be,' signifies that, with the internal worship of the Lord it was as with lightning which is at once dissipated. For by lightning is signified what is of heavenly light, thus what is said of love and faith for these are of heavenly light. The east in the highest sense is the Lord and in the internal sense it is the good of love, charity,

and faith from the Lord; but the west in the internal sense is that which has sunk down or ceased to be, thus where there is no acknowledgment of the Lord, nor of the good of love, charity, and faith. So the lightning which goeth out of the east and is seen even unto the west is dissipation."— A. C., n. 3900.

This does not give the full meaning of the passage, and does not give so much as may be obtained from other statements, such as A. C., n. 8813. It simply takes the disappearance of the lightning in the west as describing the speedy and utter eclipse of charity and everything of heavenly life and true internal worship in the last day. The quality of sudden disappearance was taken as that on which to base the interpretation, but elsewhere the quality of vividly irradiating the darkness is made prominent, and this seems to be the quality which is more conspicuous and more readily used to give the spiritual interpretation.

The Word has various applications, and sometimes it was the purpose of a work of Swedenborg to give one application, and sometimes another. As regards ourselves and our people generally, it would undoubtedly be advisable to draw out the meaning of the passages in question from the general significance of lightning. The Lord's words would then express to every one in good an irradiating influence of the Divine Truth bringing a sense of the Lord's abiding presence, and to the evil a conviction of the power of Divine Truth irresistibly dispersing false pretences and showing the majesty of Divine Law.

THE TEXT OF JEREMIAH AND ITS INTERPRETATION.

We hope that the friends in France know of the pleasure they are giving by continuing the publication of the Latin Bible, with text and interpretation as found in the works of Swedenborg. Mons. Chevrier speaks apologetically of the errors which creep in on account of his being at a distance from his printer, but they are unimportant, and indeed only serve of call attention to the thorough faithfulness of his editorial work. We earnestly hope that he will be able to continue from book to book till the whole Scriptures have been issued in this form.

Very much that is interesting comes to light in reading these volumes. As variations in quotation are noted, it would not be difficult to consider such changes among related terms as from *scire* to *cognoscere*, *fons* to *puteus*, *humus* to *terra*, *servare* to *salvare*, etc. And perhaps it might appear that, in some cases, the later works followed the Schmidius version very closely, so that the earlier showed more of original study into the text; but it is not our purpose to enter upon such an investigation at this time; we would now only note some instances of marked interest in which more than one translation was given.

The sixth chapter begins,—

"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem."

In one passage, A. C., n. 3708, Swedenborg retained "Tekoa," but he elsewhere translated these names, so that, as given in A. E., n. 449, his rendering may be translated,—

"O ye sons of Benjamin, gather out of the midst of Jerusalem, and sound the trumpet in sounding, and burn a fire upon the house of the vineyard."

These renderings of the Hebrew proper names give their true meaning, but it is a fair question as to the advisability of translating them at all. The prophet foretells the flight of his people, and speaks of the call to depart before the invading army, and of the signal fire. Tekoa was a town on a hill about twelve miles south of Jerusalem, and in this direction the Benjaminites would flee. Beth-haccerem was about halfway between. Literally meaning a vineyard-house, it was the name of a village well known to Josephus. Schmidius had not retained the proper names, and Swedenborg did not, but there would seem to be reason for retaining them, subject, of course, to the same spiritual interpretation.

In Chapter xi. verse 19, we have in the King James version,—

"Let us destroy the tree with the fruit thereof."

The margin has,—

"Let us destroy the stalk with his bread."

This is literal, and the meaning clearly is of destruction of the tree of life, the heavenly intelligence of the soul with its love of good.

Swedenborg renders it in Dict. Prob., p. 55,—

"Let us destroy the wood (*lignum*) in the sap with its fruit."

In another place he has "wood or tree with bread." Schmidius has simply "the wood in its sap," which indicates that he mistook the Hebrew word for the one meaning moisture or sap, which is the same word as that for bread lacking one letter. Thus he got "wood in its sap" (*humore*) when he should have had "wood in or with its bread or fruit." Swedenborg, by rendering "wood in its sap with its fruit," retained Schmidius' error, but added the true meaning. "Wood with its fruit" would be right, or "tree with its bread," but the idea represented by *humore* does not belong here, and would not properly appear in a version founded on these quotations.

In Chapter xvii. verse 6, where the phrase "salt land" occurs, it is given as having once been rendered by Swedenborg "false land" (*terra falsa*). Every one at all familiar with the Latin will say that this is simply a printer's error by which *salsa*, written with the long "s," was changed to *falsa*. The error may be seen in the first edition, not in the quotation, but in the remark upon it, but Dr. Tafel corrected it in his edition without thinking a note necessary.

A variation is noticed in Chapter xviii. verse 4, where we have "in the hand" in A. C., n. 6669, and "in the eyes" in A. E., n. 177. The latter is right. The other word is probably due to the phrase "in the hand of the potter" having just occurred.

In Chapter xxxiii. verse 16, the words "Jerusalem shall dwell safely" become in one case "Israel shall dwell safely," which is a departure from the Hebrew.

In "Lamentations," which is included in this volume, there is a passage worth noting, in which (iv. 7) the appearance of the Nazarites is likened to rubies. Swedenborg has "rubies" several times, or rather *præ gemmis rubentibus*, but once, in A. C., n. 9873, he has, with Schmidius, "pearls," which is not the meaning.

And in the immense number of quotations here referred to, these are the only instances in which there seems to be any variation from a rendering of the Hebrew as perfect as the Latin language could give.

WRONG REFERENCE IN A. C.

A CORRESPONDENT writes: —

"Reference is made in A. C., n. 5873, to n. 5801 which does not contain the matter indicated."

No. 3801 is the paragraph intended. The subject is the weeping of Joseph when he declared himself to his brethren. No. 3801 treats of the first meeting of Jacob and Rachel, when he kissed her and wept for joy, and it says that "weeping is from sadness and also from love, and marks the highest degree of each."

Swedenborg had already referred to n. 3801 in n. 5693, and n. 3801 was referred to in his index of A. C. A typographical error changed 3801 to 5805 in the first edition and this seems to have become, in the translation used by our friend, 5801, but there is no doubt that 3801 is right, and so Dr. Tafel put it in his Latin edition.

HE that has something to do has less tempation to doubt than the man who has nothing else to do but to doubt. Heresies in the Christian Church come never from the city missionary, never from the faithful pastor, never from the intense evangelist; but always from the gentlemen at ease, who take no actual part in our holy war.—*Spurgeon.*

BOOK NOTICES.

THE ELEMENTS OF MORAL SCIENCE. By NOAH PORTER. New York: Charles Scribner's Sons. 1885. pp. 574.

THE publication of this solid volume will be hailed with pleasure. The honest strength of Dr. Porter's mind is everywhere known, and the substance of his instruction in morals to the Yale students cannot fail to be of value. The volume is divided into two treatises the first of which concerns the Theory of Duty, or Morals; the second, the Practice of Duty or Ethics. The whole is embraced in some forty chapters, arranged in perfect order. Dr. Porter has introduced strength into his book by fairly meeting every objection. For instance, he considers the objection that the Old Testament code was immoral by saying with truth,—

"The Hebrew code found the Hebrew people in the actual possession of barbarous customs and institutions, inured to constant warfare with its attendant passions and violence, and accustomed to domestic slavery in some one or more of its manifold forms. To this state of morals and manners, these institutions were skilfully adapted, softening barbarities which would not be suddenly abandoned."

Dr. Porter is particularly clear in enforcing the duty of every one to revise his faith "with an honest and earnest desire to find and hold the truth."

We do not discuss the threefold mental division which he has adopted in common with other modern psychologists, of intellect, sensibility, and will, because that subject can best be considered by itself. We see only one passage which seems to lack the author's usual wisdom, and that is his apology for church-lotteries in regard to which he does not admit the general danger which others see in this practice. We wish these words might be recalled before they do harm.

RAMONA. By HELEN JACKSON. Boston: Roberts Brothers. 1885. pp. 490.

THIS story is a noble deed. Written with the manifest purpose of appealing to the better sense of the nation to check the murderous and thieving Indian policy which has prevailed so long, Mrs. Jackson's book will be the best possible argument. Although per-

haps not perfect in her art, she has presented most vividly the characters of the Indian, the Mexican, and the brutal frontiersman, and has made her readers come into deep sympathy with the oppressed. Omitting preface which might well be placed in a second edition, the writer takes us at once to an old Mexican home in Southern California, and lets us see for ourselves the hardships which were partly due to conquest, but which might have been avoided if our people had loved justice. Few will read the story without tears and none without being impelled to demand fair dealing with the Indian.

Life Eternal. By Rev. T. F. Wright. Boston: Mass. New-Church Union. 1885. pp. 183. Price 75 cents.

This little book contains twelve sermons upon subjects related to death and the resurrection. They are written in a cheerful, believing spirit, and present the reasons for faith clearly and rationally. They aim to present the Lord's view of death and of the resurrection, as shown by His words and His example. They also illustrate the nearness and the reality of the spiritual world, as shown by the experience of the prophets. We may, perhaps, doubt if the Holy City seen by John was as real as it is here regarded; certainly the permanent things of heaven are real in a different sense; but there can be no doubt of the reality of the angels and spirits and some other spiritual things described in the Scriptures; so there is abundant support for the argument. We have been particularly struck with the clearness with which the true ideas are drawn from the Bible teachings: as, for instance, the immanence of the spiritual world from the immediate entrance into it of John, and the servant of Elisha, and other prophets, when their sight was opened; of death itself as a sleep, as shown by the Lord's words concerning Lazarus, and concerning the daughter of Jairus, and from the state of others whose spiritual senses were opened; of the shortness of that sleep, as shown by the Lord's own example, and by His words to the thief crucified with Him, and confirmed by the changes seen in the faces of the dead; of the reunion of friends, as indicated by the ancient expression, "to be gathered to his people," and by David's words, "I shall go to him, but he shall not return to me"; of the possession of the Bible in heaven, as shown by the quotation from it by Gabriel, as well as by the heavenly quality of the truth that shines through it. And although the teaching is clear, there is no lack of

sympathy with those who sorrow for the dead, nor of comforting practical suggestions. A quotation from the last chapter will illustrate this characteristic of the book, and suggest its possible usefulness to very many who are in need of comfort: —

"No Christian will seek the remedy of his sorrow in forgetfulness, in turning away to unworthy pleasures, or to companionships which put out of mind his precious and sacred friends gone before. This cannot be done. What is, then, the remedy, if such there be! Many have not found it, and have still a void in their hearts. What is that which, receiving, the bereaved can go with no dread to the vacant room; which may not diminish their desire to go to the grave, but will relieve those visits of their agonies of longing? It is the sweet sense of life continued, of friendship unbroken, of the temporary loss made good by the permanent gain of a spiritual companionship. . . . This is something far removed from that appeal to so-called spiritual manifestations with which some have sought to fill the mournful heart with peace. It is all unsought. It seeks no circle of the credulous for their assistance. It comes in silence, and as uncontrolled by man as the summer breeze; and to make its coming possible, one must enter into the closet in a spirit of prayerful submission to the Divine Will, or read with open heart the pages of the Holy Word."—pp. 171–173. J. W.

General Index to Swedenborg's Scripture Quotations. By Arthur Hodson Searle. London: James Speirs. 1883. pp. 396.

This is substantially a re-issue of the excellent *Index Generale* of M. Le Boys des Guays, with a few important additional references to posthumous writings of Swedenborg which, at the date of Le Boys des Guays' Index, had not yet been made accessible; and, on the other hand, deprived of some of the most convenient and valuable features of that admirable work,—which the student who may have to use this in place of the other, will sadly miss.

An index is a time and labor saving contrivance; and any feature of it which contributes in a considerable degree to this end is of the very pith and substance of such a work. M. Le Boys des Guays, for many years a very accurate and thorough student of the writings, presented to the Church, as one of the ripe fruits of his great experience, an Index to all the passages of Scripture in any way referred to in the writings that were then in print. By an ingenious and very clear and simple method of notation, he so distinguished the references that a student could tell at a glance whether and where in the writings any passage sought is explained, or illustrated, is formally, or only informally, quoted, or is simply referred to, etc. We have had this Index in use since about the

date of its publication, in 1859, and know from experience how very practical and useful this arrangement is. By what appears to us an unfortunate error of judgment, the editor of the present edition has omitted this admirable system of notation, and in place of it merely distinguishes the numbers containing *quotations* of the Scripture passages, by blacker type. There is nothing to indicate where an *explanation* of the passage may be found in the writings; so that the student is obliged to search for it, often through many numbers,—and must search through all the numbers referred to if he would make sure that he has all that Swedenborg anywhere says in explanation of a passage; for a text is sometimes explained, in a measure, where the language of it is not quoted. This is a very great inconvenience and loss; for by far the most common use of such an index is to find Swedenborg's *explanation* of Scripture passages. The reason for this unfortunate omission is not given, and is difficult to surmise.

By another very good and simple, though perhaps less important arrangement, M. Le Boys des Guays adapted his Index for almost universal use by New-Churchmen throughout the world. The body of the work being composed entirely of numbers and initial letters of the titles of Swedenborg's works, it was only necessary, in order to adapt it to this nearly universal use, to give the titles in the three languages in most general use throughout the world,—the French, English, and German. The references to the writings are made, of course, by their French titles, but the author gives the others also in a prefatory note. We well know that his Index has thus been made serviceable to many who could not have used it if it had been confined to either language. This useful feature of Le Boys des Guays' work, is also discarded in the present edition, so that its use is limited to those acquainted with the English language. This seems the more unfortunate because the number of New-Churchmen in other than English-speaking countries is not, and is not likely soon to be, so large as to warrant editions in other languages.

Another omission from Le Boys des Guays' Index, of less consequence, and yet not unimportant, is his list of references to passages cited in the "Adversaria." It is true, as the editor of this edition alleges, that "that work belongs altogether to Swedenborg's preparatory stage," and yet is of some subordinate value; and we have found the references to it convenient, and of considerable

use. It is to be regretted, we think, that they are omitted, although this omission does not, like the others, especially the first, detract very seriously from the value of the work. If, however, instead of omitting this, he had added to it a list of references to the "Index Biblicus," published since the date of Le Boys des Guays' Index, he would have rendered an actual service to the student, by contributing to the completeness as well as the preservation of that almost perfect work.

Still another change, of different kind, but of doubtful utility, is the inclusion in the index of references to Swedenborg's consecutive citations of the chapters and verses of Genesis, Exodus, and the Apocalypse,—which M. Le Boys des Guays, for reasons given, had wisely omitted. These references encumber the Index, and quite unnecessarily, for they are of no value. They are, of course, of no use to any who have not the "Arcana Cœlestia," and the "Apocalypse Explained," and "Apocalypse Revealed" to refer to; while to those who have these works the references are superfluous. These books of the Word being there cited and explained chapter by chapter and verse by verse, the student can turn directly to any passage in the exposition, as readily as he could to the Index. One would never go first to an index, to find his way to what is practically indexed already, in its very arrangement.

The references, in this edition, to several small posthumous treatises and letters of Swedenborg that, not being then accessible, were not included in Le Boys des Guays' Index, is a useful and important addition to the work. The editor has also done valuable service in verifying Swedenborg's references to the Word, and reducing them to one uniform standard of notation. This must have involved a good deal of patient and conscientious labor. His sub-division of the long numbers of the "Apocalypse Explained," by referring to pages of the photolithographed edition, will also be convenient to the few who have that edition. The mechanical execution of the volume, too, is worthy of all praise. We are glad to say this much in commendation; but regret, exceedingly, that so much earnest editorial labor and so great care and expense of publication, were not directed rather to a conservative revision of M. Le Boys des Guays' Index, making good its few imperfections, supplying its small deficiencies, but jealously preserving all those valuable characteristics of his work which fitted it so completely to be the *vade mecum* of every one who is

much interested in the study of the Word through the writings of Swedenborg. As it is, the need of such a re-publication of Le Boys des Guays' Index is as pressing as before, and we shall hope to see it soon accomplished.

S. M. W.

Out of the Shadow. London: James Speirs. 1885. pp. 167.

A tasteful volume has reached us containing a little story which has been running through *Morning Light*, an English New-Church weekly paper. In the story a man of strong mind who has become a doubter on account of the unreasonableness of the old theology, a young lady of earnest and religious mind who tries to receive the old creed with her understanding but finds it impossible to do so, a rector of the kind which trusts everything to authority, and a young man who has found the new truth and brings it to the first two, are the characters, and their conversations are written with an excellent literary finish. We do not know in so brief a form a narrative more likely to be interesting and useful to those who love to see our faith presented in its beauty and strength, and especially to those whom reasoning about a blind faith has brought into restless doubt.

Guide to the Holy City. Boston: Mass. New-Church Union. 1885. Price 30 cents.

A tasteful little book is before us bearing as its full title the words, "The Young New-Churchman's Guide to the Holy City, a Manual of Doctrines with Prayers preparatory to Confirmation and the Holy Communion." The contents are made up from Sunday-school manuals, from the Rev. Frank Sewall's Prayer-Book, and from material arranged by him, the whole constituting a volume of some two hundred and fifty small pages. It may be that a large part of our members have not come in, and are not likely to come in, through the path here marked out, but this does not lessen the debt due Mr. Sewall for supplying so fully everything which can be needed in the way of ritual, and there are, undoubtedly, those who fully appreciate such a publication.

Serapis. By Georg Ebers. New York: Wm. S. Gottsberger. 1885. pp. 387.

In the works of Ebers the story is always of secondary impor-

tance. The first aim is the representation of antiquity with vivid accuracy. While his "Narda" still seems the best, "Serapis" is by no means the worst of the gifted author's efforts. The scene is laid in Alexandria at the close of the fourth century, and portrays a struggle between the Christians aided by Roman troops and the heathen who were the rich and learned of the city. As a study of the Christianity of that day the reader will appreciate the descriptions of monks full of fanatical fury, of the bitterness still prevailing over the Arian question, and of the mingling of Roman intrigue which foreboded the papacy. A large number of characters are introduced, but they all have important parts and present distinct phases of paganism or Christianity.

The Open Door. The Portrait. Boston: Roberts Brothers. 1885. pp. 164.

Mrs. Oliphant's "Stories of the Seen and the Unseen," as she calls them, are written with great skill and probably with some desire to present the reality of the other life. In doing this she draws on the experience of a mediumistic class rather than on the Scriptures. In both these stories she has the influence of the departed manifest itself, first by the cries of a repentant man who was appeased by a clergyman telling him to cease and seek the Divine aid, and secondly by the successful appeal through her son of a wife to a husband who was wronging her relatives. There are absurd conditions in both stories, but they are artfully covered, and the reader is borne along in an interset which is not merely superstitious because a lesson of good is strongly impressed upon his mind.

Working People and their Employers. By Washington Gladden. New York: Funk & Wagnalls. 1885. pp. 241.

We know of no book on this subject which is so sensible and so fair as this. Mr. Gladden takes the questions just as they are,—Hard Times, Rising in the World, the Duties of Employers, Strong Drink, and Labor and Capital,—and brings to bear upon them the light of Christian truth combined with a real interest in the common good. He does not talk down to the poor, nor apologize to the rich, but simply discusses the matters in question between man and man, and is always on the right side in his answers.

Bread-Pills is the very feeble name of a really excellent pamphlet written by C. M. Barrows, and treating of the present state of the "Mind-Cure," analyzing the doctrines of "Christian Science," and pointing out that the denial of the existence of the material body, of disease and of everything higher or lower than human thought is an absurdity which would be remedied by going straight to the great idealists, especially Hegel. Emerson is favorably quoted, but without embracing the principle which Emerson held of spirit as the soul of matter. We commend the essay, which the Mutual News Company of Boston has for sale, as a fair, clear, and, so far as it goes, successful criticism of "Christian Science," and as a presentation of some of the truth underlying it, and from which its power is derived.

A neat pamphlet contains an important account of the Italian Mission, and we trust will be widely read. It contains *Lectures* prepared and delivered by Mrs. E. H. Brotherton, of England, who wisely begins with a brief narrative of the origin of Foreign Missions, and then proceeds to speak of Italy, of the connection of Signor Scocia with the work, and of the benefit of systematic giving. The autobiographical sketch of the devoted Italian is intensely interesting. The lectures were edited by the Rev. F. Sewall, and published by the Mass. New-Church Union.

OTHER RECENT PUBLICATIONS.

Under the title of *Chinese Gordon, the Uncrowned King*, Messrs. Funk & Wagnalls have issued a neat pamphlet bearing a portrait upon the cover, and containing notable sayings of Gen. Gordon. Although the final verdict may not be favorable to Gordon's wisdom, his unselfishness will always shine brightly. Mrs. A. D. T. Whitney's *Law of Woman Life* is a little enigmatical in places, but clearly presents the superior power of woman if she does not have the ballot.

THE NEW CHURCH.

The Trend of New-Church Thought.

It is so common for all people to take views of great subjects which are really views of their own experience and surroundings alone, that one is apt to listen impatiently to discussions as to the New Church at large, from those who may, perhaps, never go beyond their own Society of it. And we are quite ready at any time to be charged with near-sightedness or sectionalism, or whatever it may be called. But we have a word to say about the trend of New-Church thought.

It must be quite clear to all that, of late, two tendencies have become manifest, one of which is towards ecclesiasticism, and the other in the opposite direction. The first tendency looks beyond the instruction and support of a useful ministry, even to the establishment of a priesthood with its ranks, titles, and privileges. The other tendency goes the other way, namely, towards illuminism, the inward enlightenment, apart from and superior to the enlightenment of the clergy. The one tendency is all outward, and has much to say about authority, and vestments, and forms. The other is all inward, cares little for externals, loves quiet, and believes in intuitions. The one is productive of rules of order and systems of organization; the other, of fluent and mystical interpretations of the Word and Nature. The one thinks of the church as a temple, the other thinks of it as a home. The one utters itself in prayers written with doctrinal exactness, the other with poetic outpourings of aspiration and gratitude.

These tendencies, as we think, are exaggerations of proper aspects of truth, and are, therefore, not so much to be ruled out as disorderly or harmful, as they are to be corrected by contact with each other, and by the centripetal force exercised by those who go to neither extreme. The proof that these tendencies exaggerate rather than annul the truth, is seen in the fact that their defenders both quote Swedenborg freely, pulling the doctrine either way with ease. Of course each side claims to stand in the very centre of the Holy City, and asks all men to rally to its banner, but the fact shows the mistake in both claims.

Our people do not make progress towards ecclesiasticism. They hear a good deal about it in various forms, but they remain for the most part calmly indifferent to it. If a minister seeks to assert the authority of office rather than of wisdom, they cease to support him. On the other hand they do not manifest much eagerness to sit at the feet of the old mystics or of the new ones to the exclusion of the agencies of help which are found in connection with rational study and public instruction. They do sometimes betray an anxiety as to these tendencies which we do not feel, and they sometimes act as if they would coerce them, which would be a very wrong and harmful thing to do. Argument is out of place, except it be intended to increase the disposition to go to an extreme, and excitement or anxiety seems to us to be as uncalled for as direct opposition.

For we do not think that the trend of average New-Church thought is in either of these directions. We think that it takes a middle course. It seeks to promote the establishment of the clergy in respect and influence, educating, maintaining, and strengthening the ministers, and giving them such names and orderings as use and necessity demand. At the same time our people may justly despise a petty sacerdotalism. They also seem to be imbibing the true spirit of discipleship of the Lord, which Swedenborg imbibed as the essential qualification for his office, and which will always be the measure of our citizenship in the New Jerusalem. They do not regard this aim as its only one, placing themselves side by side with pious but ignorant mystics, but they see that it is an indispensable quality of true Christianity. At the same time they are not sentimentalists, but Scriptural and spiritual rationalists.

What shall the bulk of our people do with the extremists, with their publications and honest efforts to lead all after them. We can be mindful of the twelve gates. We can be careful neither to display nor to feel narrow and prejudiced opinins. The General Convention should make room for all sorts. Its organ should represent all fairly. When these elements are found in a Society, as they almost always are, the minister should not promote schism by being himself an extremist, but by taking large views embracing both parties. When a man of either clergy or laity finds himself full of one idea, and inclined to think it the only one needed by

mankind, he should go back to his Bible and take a fresh view of the Holy City.

Perhaps it may be true of us as a people, deeply interested in a great cause, that we have been too anxious, and so too easily excited. We may have put forth our hand to the ark lest it should fall, and may have needed to learn the lesson by experience that a generous, hopeful, and inclusive churchmanship is the only road to happiness and success.

Liturgical Usages.

ATTACHED to the printed minutes of the last Minister's Conference is a report as to the usages of our Societies in public worship. The report is the result of very great labor in obtaining and compiling the returns, and presents a statement worthy of careful study. Such is the freedom of our people and such is the disposition to follow inclination in this matter that the greatest variety as to detail prevails, as may be seen here indicated as to every particular. It is noticeable, however, that the new liturgy prepared by the Convention is in very general use. It has to be sure three editions, but these are not three liturgies in any sense, as the only difference between two of them is in respect to the use of the names "Jehovah" and "Lord," and the difference between these and the third edition is simply that the third contains the Psalter. It is gratifying to find that there is such a general unanimity in the use of the liturgy which comes to us authorized by our general body, and, as that liturgy was made capable of being variously employed, it is noteworthy but not important that various ways of using it obtain.

The report makes an estimate as to the numbers using the liturgies. The figures are: *Jehovah* edition, 1,580; *Lord* edition, 697; *Psalter* edition, 965; which would make a total of 3242. This estimate seems to us very erroneous. Of thirty-six societies stated to be in use of the Convention's liturgy, we think that a very few would make up this whole number. Rapidly running over the numbers of those in the eighteen societies using the *Jehovah* edition we should double it at least, and we should do the same with those who use the *Lord* edition. We should raise also the number using the *Psalter* edition, and should place the whole number of those using the Convention's liturgy at from 5000 to 6000. To this should be added those societies which continue to use the Convention's liturgy in its unrevised form, and which include perhaps 500 persons.

The Philadelphia Liturgy, as it is called, probably because it was published by Lippincott, is estimated to have 666 users, and we are not sufficiently acquainted with the societies mentioned to revise the estimate. This is true of the German *Liturgie* which is used in fourteen societies of that nationality. It is a matter of interest that the editions of the Convention liturgy seem to be in use in all sections indifferently, and that it appears to be valued by about three-fourths of our people.

We have always been of the opinion that the more intelligent of our people would go on for some time developing liturgical forms, and we are glad to see that one book has become so far acceptable that the progress will probably be in the direction of improving it, rather than in that of entirely new productions.

The Tract Society.

The New-Church Tract and Publication Society, with headquarters at the corner of Chestnut and Twenty-second Streets, Philadelphia, is doing its excellent work with unabated energy. The dime editions of the smaller works which they have issued are just what are needed in our homes and Sunday-school rooms. Ten such books, including the four doctrines of "the Lord," "the Word," "Life" and "Faith," the "Heavenly Doctrine," "Charity," the "Athanasian Creed," a life of Swedenborg, Mr. Giles's "Children in the Other Life," and Mr. Arthur's "Talks with a Philosopher," are sold for a dollar, and will be found to be a rich library. We wish that certain of these little books could be sent to every minister in the country, and we have no doubt that the Tract Society would do it if furnished with the means.

The publication of sermons in tract form also continues in English, German, and Swedish, and seems to furnish all that any one could ask for in this direction.

From the nineteenth annual report of the Society which has come to hand since the above words were written it appears that a great work has been done the past year, and that the receipts have not been adequate to meet the expenses. 155,254 tracts have been distributed from a list of 180 subjects. The Swedish tracts have been well received as quotations from letters show. 816 copies of "Heaven and Hell" have been given to clergymen, and 602 of the Life of Swedenborg. In the same time the Iüngerich Trustees have given out about 3000 volumes. The list of contributors

seems to represent several districts, but it is not long and the amounts are not large. We sincerely hope that the Treasurer's statement next year may show a generous response, especially from those who understand the economy with which the work is carried on.

The Price of the Messenger.

We lately received from the editor of the *Messenger* a copy of the issue of March 25, in which he had marked an editorial on the subscription price of that paper. The article was in reply to some demands for a reduction, and expressed the reasons which seemed to the editor's mind to necessitate the present price. We have found, in endeavoring to respond to the implied request, that we could not express our views without criticizing our friend's views and financial methods, and this we do not feel willing to do in print. Suffice it to say that we think that the editor should be entirely relieved of the question with which he seems to be struggling, and which belongs wholly to the publisher's department, which should at once be created if it does not exist, and that we should be glad to see the financial question considered at a proper time in all its bearings.

The Waltham New-Church School.

Under a very modest name this institution is doing a work of wide-spread usefulness. We have been looking at a catalogue which reported fifty-five pupils for the year 1883–1884. We think that there is a larger attendance this year. These fifty-five had five teachers, which shows how well their intellectual wants were supplied. They were housed in three dwellings, having "hot-air furnaces and pure, running water." Of the whole number we notice that twenty-four were from homes permanently or temporarily located in Waltham, leaving thirty-one who came from a distance. Of these, fourteen were from various cities and towns in Massachusetts, and the remaining seventeen represented New Brunswick, Quebec, Maine, New Hampshire, New York, Pennsylvania, Ohio, Illinois, Tennessee, Iowa, and California. The Principal, Mr. Benjamin Worcester, has devoted his life to this school, and will, as we believe, never regret that he has done so.

THE RELIGIOUS WORLD.

Where are the Dead?

UNDER this caption Frederic West prints in the *Christian Union* a poem beginning,—

"Where are the mighty ones of ages past,
Who o'er the world their inspiration cast,
Whose memories stir our spirits like a blast? —
Where are the dead?"

and concluding with the verses,—

"Did they all die when did their bodies die,
Like the brute dead passing forever by?
Then wherefore was their intellect so high —
The mighty dead?

Why was it not confined to earthly sphere,
To earthly wants? If it must perish here,
Why did they languish for a bliss more dear —
The blessed dead?

All things in nature are proportionate;
Is man alone in an imperfect state,
He who doth all things rule and regulate? —
Then where the dead?

If here they perished, where their beings germ,—
Here were their thoughts', their hopes', their wishes' term,—
Why should a giant's strength propel a worm? —
The dead! the dead!

There are no dead! The forms, indeed, did die,
That cased the ethereal beings now on high;
'Tis but the outward covering is thrown by:
This is the dead!

The spirits of the lost, of whom we sing,
Have perished not; they have but taken wing,
Changing an earthly for a heavenly spring:
These are the dead!

Thus is all nature perfect. Harmony
Pervades the whole, by His all-wise decree,
With whom are those, to vast infinity,
We misname dead."

The Religion of Egypt.

In a remarkably clear and just estimate of the religion of Ancient Egypt, contributed by Mr. Lysander Dickerman to the *Andover Review*, he sums up in a way which not only expresses the truth as to this branch of the Ancient Church, but indicates progress towards a general acceptance of our belief on this subject drawn from the teachings of the Word:—

"This discussion has failed of its purpose if it has not shown that in Egypt, during the period when the purest art flourished and the highest civilization prevailed, one God was adored. Although in each nome he bore a different name and form, he was everywhere the same God, self-existent, eternal, invisible, unapproachable, and omnipresent; a mysterious spirit who created the world, and who by his omnipotence and benevolence governs it in equity. In answer to prayer, this Good Being defends the right, and by rewards and punishments, here and hereafter, promotes virtue and restrains vice. The Egyptians saw this God everywhere in the universe. They lived in Him and for Him. Their souls were full of his grandeur, their mouths full of his praise, their literature full of works inspired by his goodness. A large part of the manuscripts saved from the ruins of their civilization, treat only of religious matters. Even in those which are devoted to secular subjects, the mythological names and allusions are met on every page, almost in every line. Herodotus says, 'They are religious to excess, far beyond any other race.' Their religion was reverent, spiritual, and practical. It inspired their art, literature, and heroism. It gave woman a higher position before the law and in society than she had in any other ancient nation. It made the name and influence of Egypt more enduring than her monuments. It brought peace and joy to their homes, consolation and hope to their hearts. Such a religion, fitly called by the dying Stephen 'the wisdom of the Egyptians,' contained doctrines and principles worthy to be imparted to the lawgiver of Israel. It must have had an influence on his belief and character. Imperfect it certainly was. Its faults are made familiar to us by the Book of Exodus. Moreover, all pictures of the Supreme Being must be unworthy of Him. It is not supposed that all the inhabitants of Egypt reached the same standard of religious sentiment and life, any more than do all the people of Catholic or Protestant countries. Yet it is the religion of the Egyptians which brings that wonderful nation nearer to us than do all their monuments. It shows that the people were not utterly abandoned by God, their worship a farce, or their whole life a mockery. It illustrates the increasing purpose which runs through the ages."

Unitarian Dilemma.

The introduction of selections from the Word into the Unitarian service is causing a judgment within that denomination. As the following extract from the *Christian Register* plainly indicates, there are those who are influenced by the increased use of Scripture to

receive new ideas of the Divine Unity, and there are those who are for striking out what they do not like, as if to make the Word of none effect by their tradition : —

"But my greatest difficulty occurs at Christmas time, when our young people are brought into church to read from the thirty-eighth selection : —

"'And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.'

"What can equal the tumult and confusion in the mind of a thoughtful child, if he reflects upon these words,— and who will say that some do not? He has been taught in Sunday-school the distinctive belief that Jesus was the *son* of God, a man singularly endowed with spiritual vision, who spent his life in good works, and who led men into obedience to the will of his Father by his own acquiescence in the Divine will. Now, the child is asked by his church to consider this beautiful human example and guide as the mighty God, the everlasting Father!

"Is it any wonder that the ranks of Orthodoxy are recruited from such vaguely taught children, or that courses of lectures should be required year after year in our own denomination on the subject, What do Unitarians believe?"

Imperfections of Paul.

A WRITER in the *Universalist Quarterly*, treating of this subject, brings forward as instances of imperfection in the great apostle,—

1. His mistake of judgment in looking for an immediate visible coming of the Lord,— an error which had its source in a literal interpretation of our Lord's words.

2. His epithets of "dogs, wolves," and the like, applied to those who were simply standing where he was before his conversion.

3. His anger before the Sanhedrim, when he was smitten by command of the High-Priest, and cried out, "God shall smite thee, thou whited wall." But, when he was questioned, he said, "I wist not that he was the High-Priest,"— a partial apology.

4. His appeal to the prejudices of his judges by crying out, "I am a Pharisee," hoping thus to have the favor of those who were Pharisees, although truth compelled him no longer to class himself with any Jewish sect.

Vagueness in Theology.

THE *Andover Review* for April made a clever criticism of some indefinite utterances of those who are opposed to the new movement in theology, and concluded with the just remarks : —

"There are two kinds of vagueness as related to theology. There is a vagueness which is hopeful as having in it the promise of the larger and higher appre-

hension of truth. It is the necessary attendant of any new theological movement. It has charactized the present movement which those without have called the new theology. Those who are its advocates do not deny this characteristic; they are not ashamed of it, they are not impatient under it. The time is coming for definition; it may be nearer than could have been at first expected, but it is a matter for congratulation that the time has not been unwisely anticipated.

"There is another type of vagueness which is the result of hesitancy and uncertainty in the attempt to deal with the more real and urgent problems of theology. It takes the form now of inconsistent statement, and now of suggestions and speculations, of which it is impossible to estimate the intention or the value. It is the vagueness which attends the expression of a merely defensive orthodoxy."

The Reunion of Protestantism.

Prof. Briggs, of the Union Theological Seminary, treats in the *Independent* of the great revival of the last century, and then says of the future: —

"The Great Awakening of the eighteenth century worked division, and resulted in the organization of several great denominations of Churches. It is greatly desirable that the next great awakening should result in the reunion of Protestantism, if not of Christendom. This revival of the nineteenth century has not yet come. It has been long delayed. If the delay is owing to preparations for a still greater and grander movement than any the world has yet seen, to mark the close of the nineteenth century and the birth of the twentieth, the Christian world will have no reason to regret the delay. In the meanwhile, it is high time that all real Christians should earnestly and persistently work and pray for the advent of the Spirit of God and a season of great refreshing from on high."

Correspondences Unpoetical.

The *Christian Union*, in its kind notice of the "Correspondences of the Bible," indicates the difficulty which those who are ready to admit that the Scripture is full of spiritual significance in general feel in receiving the truth that that significance is based upon an exact relation being spirit and matter, which enables it to be studied with scientific accuracy: —

"The object of this book is to show the spiritual significance of each particular animal. The doctrine of 'correspondence,' carried out in this way, has always, to our thought, deprived the Bible of its true poetic significance by making it mechanical and artificial, but even he who does not believe in the doctrine will find some light thrown upon the parabolic use of nature by the suggestions of this book."

This Apostle.

Morning Light gives an extract from Mr. L. Cross's "Hesperides:"—

"So great is the conflux of great minds towards Swedenborg, that he and they interpret each other: his influence stirs throughout their pages. His power has been that of the still small voice. His militant career is remarkable: his truths have been largely appropriated without naming their messenger; men have found stolen waters the sweetest. . . . His spirit walks unseen through the Churches; his doctrines pervade their highest views; all charity is in smiling accord with his own. Catholic, Protestant, Dissenter, are equally beholden to this Apostle; not a man of mark in their ranks but wears some truth from him as an amulet next his heart, though he whispers not of it, may not indeed know what angel placed it there."

Not Dead.

In a Memorial Service before the Penobscot (Me.) bar, our brother, the Hon. A. W. Paine said with truth:—

"Following our brothers in thought across the border, into their new homes, we may with all confidence contemplate them as in the enjoyment of that life beyond, which their lives here had fitted them to enjoy and in the existence of which they had both so strong a faith. Whatever of real worth they had accumulated here, we may be assured they realize there, not beyond the stars or far away, but in close connection with friends on earth, whose kind thoughts and affections they are still able to receive and reciprocate."

Beside all Waters.

In referring to the last annual report of the Tract and Publication Society, the *Watchman* (Baptist) said,—

"There were 4398 books sent gratuitously to clergymen and students of different denominations. We do not suppose that there is any considerable number of accessions to the 'New Church' as a direct result of this distribution, but there are in all denominations, ministers and laymen who are essentially Swedenborgian in their interpretations of Scripture,— a fact the significance of which it is not easy to estimate."

A Baptist Greeting.

A Baptist pastor writes for specimen numbers of our Magazine, and signs himself, "Yours, sick of party spirit and man-made creeds," and adds the lines,—

> "Let creeds and sects and parties fall
> And let the truth be all in all."

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